

EXPEDIENT

To make the

CHURCH of ENGLAND

THE

Most Flourishing CHURCH
in the WORLD,

Address'd to His GRACE the Lord Archbishop
Bishop of Canterbury,

By a Divine of the CHURCH of England.

— — — Uti armis quibus in nos utitur hostis
Quis vult? —

Great is the Truth, and stronger than all Things
1 Esdras 4: 35.

L O N D O N:

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THE

VI & FORTY-NINTH CHURCH
OF THE W. O. L. O.

TO THE GRACE OF THE LORD

BY A LETTER OF THE CHURCH OF ENGLAND

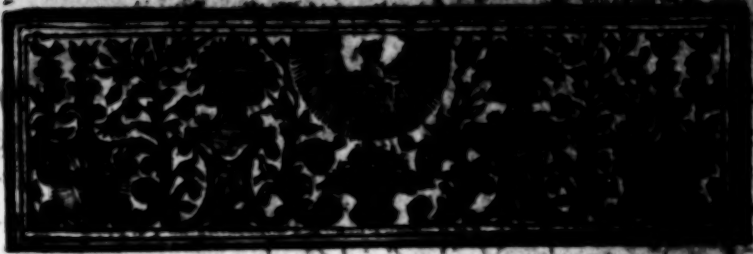
THIS BOOK IS THE PROPERTY OF THE CHURCH OF ENGLAND

OF THE W. O. L. O.

THE CHURCH OF ENGLAND

(THE CHURCH OF ENGLAND)

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TO THE
Most Reverend Father in God,

WILLIAM

By Divine Providence,

Lord Arch-B^p of Canterbury,

Primate and Metropolitan of all England.

May it please your GRACE,

IT was God's Command to the Children of Israel, but especially to the Priests and Levites that Administred about Holy things, Be ye Holy, for Lev. 11. I am Holy. Accordingly the 45.

Place where God was Worshipped had the Name of a Sanctuary, The Chamber of his more immediate Presence, The Holy of Holies. The Vessels wherewith he was served, were all Holy. The High Priests, as God's Representative, and in the Name of all the Inferiour Priests and Levites, must have Holiness to the Lord inscribed upon the Plate of the Holy Crown, which he wore continually; with Innumerable other Emblems, and Significations of the Dignity of his Person,

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Person, and the Majesty of his Office. No Man of Aaron's Seed, that had any kind of blemish, being suffered to come nigh to offer up the Offerings of the Lord. He shall not go in un-

23. to the Vail, said God, nor come nigh unto the Altar, because he hath a Blemish; that he Profane not my Sanctuaries, for I the Lord do Sanctifie them. As these things shadow forth unto us the Holiness of God, and of those that serve be-

Am. 9. 11. fore him, so must they have a Proportion-
Acts 15. able Truth in the Body, now that the

16, 17. Tabernacle of David, the true Christian Church, according to God's Gracious Promise, is Raised up upon the Ruins of that which is fallen, and all the Residue of Men are commanded to seek after the Lord in it, even us Gentiles upon whom his Name is called, saith the Lord, who doth all these things.

I Believe no Church in Christendom, in its Original Constitution and Establishment, hath come nearer to the Truth and Perfection intended by all this, than the Church of England. For we have Decent outward Sanctuaries to Worship in; we have Prayer, The Word, and Sacraments, the Vessels thereof, according to the Revealed Will of Jesus to Administer with; we may from the Mercy-seat or Propitiatory in the Heavens, covered from all View and Profanation with Cherubims, fetch Grace, Mercy, and Peace in Jesus Christ: We have the Ark of God's Presence, even his Holy Spirit, to be with us always, even unto the end of the World. And what want we to be a most Holy Church, a most Holy People, Seeing we have God so near unto us in all things that we call upon him for, and his Blessed Son Jesus Christ

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Christ to bless his own Ordinances amongst us, but only this : 1. That they be clean that bear the Vessels of the Lord, That they have no Blemish that offer up the Bread of their God. 2. That they Reverence his Sanctuaries, and Love the Place where his Honour dwelleth. 3. That they not only know how to use those Vessels of Service that are intrusted to their Custody; but that they be diligent and faithful, and bring Honour and Glory to God, as well as Comfort and Blessing to his People in the use of them. And 4ly. seeing God has promised to Isa. 60. 7. Glorifie the House of his Glory among the Gentiles, as he had done formerly among the Jews, that they come up with acceptance on his Holy Altar, with fear and great Preparation both of Heart and Life, that they Dye not.

This, My LORD, seems to me the only thing wanting to make the Church of England the most Flourishing Church in the World, because then it will be exactly according to the Model foregoing; not as if our Church has not cared for this already, or had not Enacted most wholesome Ordinances in this behalf. For to her Honour be it spoken, she wants only to be known to be admired, to have her Fundamental Constitutions to be read and seen of all Men, to make her very Enemies to Honour her; and to say, that God is in her of a Truth. Whosoever reads her Offices of Ordination, will readily own, if he be not blinded with Malice or Ignorance, that no Church in the Christian World has taken more Care of God's Honour and Glory in this behalf than the Church of England. But what are Good Laws without Knowledge and Practice? How Irregularly must the Levitical Priesthood have been administered, if Aaron

and

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and his Sons had not in all Points conformed themselves to God's prescribed Word? Not that I condemn any of the Wise, and Learned, and Holy, and Exemplary Ministers of the Church; whereof no Church upon Earth, I believe, has a greater Number;

as Zac. 11. Zachary calls them, who will not visit or look after that which is lost, nor seek

the tender Lambs, nor heal that which is hurt, nor feed that which standeth still, but will Eat up the Flesh of the Fat, and tear the rest in Pieces. Such whose Pride, Ignorance, Carelessness, Unmercifulness, and Covetousness, Ezekiel reproves after

Ezek. 34. this sort. Wo to the Shepherds of Israel, that feed themselves: should not the 2, 3, 4. Shepherds feed their Flocks? Ye Eat the 9, 10.

Fat, ye Cloath you with the Wool, ye Kill them that are Fed; but ye Feed not the Flock, the Diseased have ye not Strengthened, neither have ye Healed that which was Sick, neither have ye Bound up that which was Broken, neither have ye Brought again that which was driven away, neither have ye Sought that which was Lost; but with Force, and with Cruelty have ye Ruled them. Therefore, Oh ye Shepherds, hear the Word of the Lord. Thus saith the Lord God, Behold I am against the Shepherds, and I will require my Flock at their Hand, and cause them to cease from Feeding the Flock, neither shall the Shepherds Feed themselves any more; for I will deliver my Flock from their Mouth, that they may not be Meat for them. Those only I Censure, whom God Censures, whom God Threatens so Grievously to Punish, and of those things which are not only offensive to all Good Men,
but

but contrary to our very Constitution it self, we beg and pray for a Reformation.

1st. Then, they that bear the Vessels of the Lord, must be holy, and that in respect of God and their Ministry.

1. They must be Holy in respect of God, who is Glorious in Holiness, and cannot bear Sin, and will be Sanctified in all that Approach unto him, whom also it is the highest honour and glory to serve. "The Blemishes in the Bodies of Priests under the Law," says a Learned Man, were the Figures of Sins in the Souls of Ministers under the Gospel. As God would not suffer a Natural Blemish then, he will not suffer a Spiritual Blemish now to approach unto him. The Law of God was then actually broken, if such did Administer; how can it now be kept, if such be admitted? If God said to them which hated to be reformed, What hast thou to do to declare

Ps. 50. 16.

my Statutes? Why should not the same be said now by those that have Authority, unless they would endeavour to reconcile God and Belial together, or prefer private Considerations before God's Glory, and willingly see the Flock driven away, while the Wolf Tears and Devours them? No, as the Levite must be ~~without~~ without Blemish as God's Servant, the Christian Minister must be ~~without~~ blameless as God's Steward, a Servant of the same Master, though in a more Honourable Station. Christ's Ministers must all be Lights as well as Salt; the one to shine upon his People by their Lives, the other to Season them with their Doctrine. Neither is it a small Honour that accrues unto the Servant by the Dignity of his Lord. God is such a Master, that the least that serve at his Altar are Princes as well as Ministers and Priests. Dr. Richard Clark says, that ~~Kohen~~ Kohen, the Hebrew

Vilit. Ser. Hebrew Word for a Priest signifies a
 at Cant. Prince; so that the Translators of our Eng-
 lish Bible, whereof himself was one, doubt-
 ed whether to call Potipherah the Prince or the Priest
 of On, and Jethro the Prince or the Priest of Midian;
 so far is the Ministry from being a Disparagement
 unto Men, that they are not Princes so low or so
 mean as these that attend upon Earthly Kings, but
 they are Men of God, as it is 2 Kings 13. 19. or Ga-
 briels, as well as Messengers and Angels. And what
 is Gabriel, but גִּבְרִיֵּל Geber el, God's-Man, a
 Prevailing Lord or Prince, as Jacob was, unto God
 and with God. And now can any of these be unboly,
 and yet be God's Princes, to Stand and Minister be-
 fore God? Is it not an affront to Earthly Kings to
 have a blemished and wicked Servant thrust upon them
 to Stand and Minister in their sight; and will God
 take that at our hands which Men will
 2 Cor. 2. not? When the Holy Ghost says, Who is suffi-
 16. cient for these things? Or as Dr. Hammond

Notes upon the Words, This is a weigh-
 ty Imployment; and unless God did particularly e-
 nable us, we could never be fit for it, shall any say
 that those that are unboly are sufficient? I cannot
 see, said the Judicious Hooker, what one Duty
 there is which ought always to go before
 Hooker's Ordination, but only care of the Parties
 Ec. Pol. Worthiness, as well for Integrity and
 P. 437. Virtue, as Knowledge; yea, for Virtue
 more, in as much as Defect of Knowledge may Sun-
 dry ways be supplied; but the scandal of Vicious
 and Wicked Life is a deadly Evil. So St. Augustine
 upon the 101. Psalm, Multi Ministrant Evange-
 lium, sed sibi Ministrant, quia sua querunt, non que

Jesu

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Jesu Christi. Quid est Christo Ministrare? Ea quæ Christi sunt querere. So Chrysostom, He that will undertake so weighty a Charge, had need be a Man of great understanding, rarely assisted with Divine Grace, for integrity of manners, Purity of Life, and for all other Virtues. *Chr. de Sac. lib. 3. ch. 15.*

2. They must be Holy in Respect of their Ministry. Priest-hood, and Prophecy, "as Dr. Clark says, 'Though in former Ages distinct Functions, do now concur in the Ministry, and therefore they have need of a double Portion of God's Spirit. For seeing his Heart must be the Store-house of the Word, and his Lips the Deliverers of the Law, neither may the one nor the other be Uncircumcised, but Wickedness and Corruption as an unclean foreskin must be cut off from them both, least by his filthiness be pollutes those things which God hath Purified. The Beauty, Excellency, and worth of the Church of England is never seen, nor the advantages we enjoy above Jews and all others felt or perceived, except there be in every Congregation an Interpreter, as Job calls him, one of a thousand that shall declare unto Man

Job 33.
23.

his Thought, one who is full of Faith and the Holy Ghost with Stephen, and that can exhibit the use of the Keys in Christ's Name, with full Power and Authority, even as he gave and committed them to his Church. What David said of the Gold and other gifts which he offered for the building of the Material Temple, may truly be apply'd to the Immaterial of thine own have we given thee; It must be God's own Holiness wherewith we must come cloathed to Minister before God; it must be his Word, and not ours, which we

must declare before the Congregation; It must be his Merits and not our own, that we must intercede and hope to prevail by: in short we must present him with all his own, nothing of ours, which cannot but savour of Earth and Earthly Wisdom, but with his Wisdom his Holiness, his Truth, his Sacraments, which either descended from above, or have his Mark and Impress upon them. And becoming nothing in our selves, we must give him, as justly it is his due, the Glory of all. This if we do, then we shall be highly set up and honoured, according as it is said, they that Honour me, I will Honour; whereas the very least ignorance or slackness to honour him as he will be honoured, will sap the very Foundations of our Church, and let in the Enemy upon us, who will tear up and devour all.

Nay, at this very day they make in-roads upon us, and twit us not only of the evil Lives of our Ministers, but as though the Fundamental Doctrines of Regeneration from Sin to Grace, of the free Justification of a Sinner by faith in Christ's Merits and Righteousness, and many others, are scarce so much as heard of amongst us; and if any Christian wants true Comfort, he must go to them, seeing they Preach the Church Articles and Doctrines which we neglect.

My Lord, so far as this is true, the Church of England must in proportion sink, neither is the Ignorance or Good-will of the People sufficient to support it. There must needs be a Reformation of its Ministers, or else God will take upon him to reform us with his Judgments. The honour and Glory of Christ in all Christian Congregations must be provided for in the first place. They that bear the Vessels of the Lord
must

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must be clean, *well versed in the use of them*, able also to speak a word in due season to him that is weary, *else how shall the People come with Joy and Appetite to draw Water out of the Wells of Salvation? How shall they find a new Life and Continual Refreshings, nay, how shall they grow in Grace, and become Trees of Righteousness, the planting of the Lord, that he may be Glorified, except from the Nourishment they daily receive from our Hands by the Word?* He is an evil Builder, *as Nazianzen says, that pulls down with one Hand, what he builds up with the other. He is an* Luk. 12. *evil Steward in Christ's Judgment, who* 43. *having received from his Lord's Hand*

εὐμνησίων, a full and large Measure of Provisions to give and dispence to his fellow-Servants, yet cuts them short in their Portion, and gives them not enough for their wants. Si vis me flere, dolendum est ipse tibi prius, said Horace. Example goes far beyond Words, or any artful persuasion whatsoever. So St. Augustine, upon those Words of the 104. Psalm, Facit Angelos suos Spiritus, & Ministros suos ignem flagrantem, says, Eos qui jam Spiritus sunt, qui Spirituales, non carnales sunt, facit Angelos suos mittendo ut Evangelium prædicent: nisi ardeat Minister prædicans, non accendit eum cui prædicat.

2. *For the making this Church agreeable to the Divine pattern, all the Ministers thereof should reverence God's Sanctuaries, and love the place where his Honour dwelleth. If Men observe that we slight God's Ordinances either by Non-Residence, or Immerring our selves in Worldly Cares, or coming more for form-*
a 2
sake

sake, than any affection that we bear to God's Honour, will they not slight both the one and the other by our Example? David counted this as an Argument of no small force with his Nobles and all the Lovers of God, when the outward Temple was to be built: Because I have set my Affection to the House of my God, and have done thus and thus, who then is willing to Consecrate his Service this day unto the Lord? so may a faithful Clergyman say, Because my Soul is bent to Honour God in the Beauties of Holiness, to declare the whole Counsel of God, and to seek the Lord, and his Strength, and his Face evermore; and have moreover done thus and thus in order to it, who then of you will take Pains to prepare his Heart to receive benefit by the Prayers here offered up, and the Word here Preached in God's Name? Which of you will Honour God and the Poor with his Substance, and with the first Fruits of all his Increase? Who can live upon the faith of things unseen, and trust God upon his Word that he shall be Temporally and Spiritually rich for so doing? Which of you can fear God and his Word? Honour his Ministers and Ordinances? And can walk blamelessly before God as a faithful Member of this Church?

This, my Lord, would help to silence the Clamours of Adversaries, if every Minister could make this fair Appeal; for then their Love to this Church would be the Cause why others would Love it: Whereas if they neither Love nor Reverence God's Sanctuaries themselves, nor prepare their Hearts to serve him therein, beyond all the Worldly Advantages they reap from them, the same will be said of us, as was of the Prophets

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Prophets in Jeremiah's time, From the Prophets of Jerusalem is prophaneſs gone out into all the Land. Quod Exemplo fit, ſay the Civilians, jure fieri videtur, and Common People look for no better Warrant than their Leaders Example.

3. *We muſt not only know how to uſe thoſe Veſſels of Service that God has intruſted us with, but muſt be diligent and faithful, and bring Honour and Glory to God, as well as Comfort and Bleſſing to his People in the uſe of them. Thoſe Veſſels are Prayer, the Word, and Sacraments.*

And firſt, For Prayer.

*Though all Men are to join with the Miniſter in offering up the Prayers of the Church, yet he alone is appointed to be the Mouth of them all; to bring their Cauſe near unto God, to preſent all their wants before the footſtool of the divine Majeſty; not only to be a guide and Pattern of the Peoples Devotion, but to be a ſort of Earthly Interceſſor, both with them, and for them, to God-ward; and that through the Holy uſe and handling of this Divine Inſtrument Prayer. And oh! how ought they to be prepared and furniſhed both with the inward Devotion of the Soul, and the outward Worſhip of the * Body when they come to preſent it before God? The Babbling of Fools is an Abomination in the ſight of God. The formal ſervice of thoſe who hardly bear what themſelves ſpeak, through the Multitude of other Thoughts*
that

* *Note, The proper Signification of Worſhip, according to Biſhop Beveridge, and the Primitive Fathers, is, the bowing the Head and Shoulders: This he declared openly in a Sermon on Titus 2. 12. at his Pariſh Church in Cornhill, March 26. 1682.*

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that are in their Hearts, and who come with less preparation before God, than they would before an Earthly Majesty? How ill must this be taken? How highly will God resent it? How will it cause his Jealousie to burn like Fire that none can quench it, if a timely stop be not put to these abuses? Nothing can so much discredit our Church, and discourage the Hearts of the People from joyning with us, as the indecent, heartless, and irreverend offering up the Prayers thereof: As on the Contrary, nothing can bring so great Credit to it, and make glad the hearts of all Men, as the devout, reverend, and affectionate use thereof. All other things are learnt, and great pains is taken with Proficients to obtain the Mastery of any other Science; Why not this of Prayer? Who knows not that it is the greatest of all Arts to pray well? the chiefest of all Excellencies and Blessings to be a devout and faithful Spokesman unto God, to raise up Men's devotions, which would otherwise be dead and lifeless; Not only to guide, but to plant devotion into Men's hearts with the true fear and love of God, or any other heavenly disposition by it, to shew forth in a reverend manner the Praises of God who hath called us out of Darkness into his Marvellous Light; and all this without Affectation, Pride, or Vanity, but in Demonstration of the Spirit and of Power, with a zeal first kindled and inflamed at the Throne of God, and then kindling and inflaming all that are round about it? Forms of Prayer are no stinters of the Spirit, as our Adversaries would fain persuade People, if so be the Spirit of Grace and Supplication be first poured forth, by God's teaching, into that Minister's heart

heart that offers them up. If it be not, and he knows nothing but the outside Rind and Form of the Words, as Bishop Sanderson has it, why is he admitted to use this or any Vessel of the Sanctuary, when he cannot do it to the honour of him that dwells there? Quia Humana natura sine divina ope imbecilla est ad medendum, Deum Auxiliatorem requirit, saith St. Augustine, using the Words of Ambrose against the Pelagians, ad Bonif. Tom. 7. p. 932. Again he says, Quam multi sonant voce, & corde muti sunt, & quam multi tacent labiis, clamant affectu, quia ad cor hominum, Aures Dei. What Gregory, upon Ezek. says of the Preacher, may be applyed to him that Prayeth publickly, that he should be like the Smith's burning Iron, which not only heateth those that are near, but casteth sparks afar off.

Enar. in
Psal. 120.
P. 1419.

A 2d. Vessel given into the hand of God's Minister, is God's Word, from the well or ill Handling of which comes infinite Good or Evil to the Church. That Word, which David says, endureth for ever in Heaven. The Mouth, Origin, or Wisdom whereof now dwells with the Father in Glory, even that, (so highly are we honoured) is given to us, that we may bring Glory to God, and Comfort to our People by it. Did Christ Baptize with Spirit and with Fire, those that he Preached to? This Word in our Mouth doth the same, For is not my Word like as a Fire, saith the Lord, and like an Hammer that breaketh the Rock in pieces? It is the Spirit that quickeneth, the Flesh profiteth nothing; the Words that I speak unto you, they are Spirit and they

Rom. 10. they are Life. Again, does any Man en-
 6, 7, 8. quire who shall ascend into Heaven to
 bring Christ from above, or descend into
 the deep to bring Christ again from the Dead? *The*
Answer to all such enquirers is, The Word is nigh
 thee, even the Word of Faith which we preach, do
 that, and all thy doubts are solved. *Did Christ un-*
deceive the Hypocritical Pharisees, the crafty He-
rodians, the jealous and captious Priests, together
with all the Scribes, Sedduces, Samaritans, Law-
yers, and all others in their mistaken Notions? This
Word does the same, for it brings to light the hid-
 den things of Darknes, it is as quick and power-
 ful, now as ever, if it be managed well, it is shar-
 per than any two edged Sword, it pierces to
 the dividing asunder of Soul and Spirit, and joynts
 and marrow, and layes every heart naked and open
 to the eyes of him, with whom we have to do; *it an-*
swers all doubts, leads the sincere folk in the right way,
it abases high hills, and exalts low valleys, and
makes the Ignorant and unlettered to have more
true Knowledge of God, than the most Learned and
Conceited of them all, according as Christ thanked
his Father, that he had hid those things from the
Wise and Prudent, and had revealed them unto
Babes. Was Christ the Fountain of Sanctification
to his Church? The same Fountain is now in his
Word, according to that Prayer of his to his Fa-
ther, Sanctifie them through thy truth, thy Word
is Truth: Had Christ Power on Earth to forgive
Sins. This Power is still Lodged in Christ's Word,
both to open and to shut, to loose and to bind, in the
true and faithful dispensing thereof. Not that any
 Man

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Man living, tho' never so wise or holy, could appropriate this to himself, or perform any one of these operations. But God hath chosen the Foolish things of the World to confound the Wise, and Weak things to confound the Mighty, and base things, and things that are despised, hath God chosen, yea, and things that are not, to bring to nought things that are; that no Flesh should Glory in his presence, and that the Excellency of the Glory might be of God, and not of Man. What a Worthy Instrument then for promoting God's Glory, has God committed unto those that stand to Minister before him? How diligently both day and night ought it to be read, and meditated, on, considered and weighed by them? How unfeignedly should their whole delight and pleasure be reposed in it? How should they say with the Disciples from the very bottom of their Hearts, Lord, to whom shall we go? thou hast the Words of Eternal Life: and with David, I will speak of thy Testimonies even before Kings, and will not be ashamed. My delight shall be in thy Commandments which I have loved. I have chosen the way of thy Truth, thy Judgments have I laid before me. Behold I have longed after thy Precepts, quicken me in thy Righteousness. My hands also will I lift up unto thy Commandments which I have loved; and I will meditate in thy Statutes.

For want of this Sincere desire towards God's Word, and a Wise and Dextrous handling thereof, many Christians continue far more Ignorant than the Jews under the Law. And the Church of England Service, the best Service in the World, in

many places is grown to be a meer formality, where the blind lead the blind, and both fall into the Ditch. Nay, in not a few Learned and Polite Congregations, those four Points which St. Paul says the Word of God is Profitable for, viz. For Doctrine, for Reproof, for Correction, or setting every crooked thing Straight, (the word is *καταρθω*) for Instruction in Righteousness, are seldom at one time heard of, but either the Discourse vanishes into a few Moral Observations; or is spun out into subtle Controversies or Disputes, or the Preacher strives to gain applause by his Eloquence and Solid way of Reasoning, in which for the most Part, Christ, the Wisdom of God and the Power of God, is forgotten, or but sparingly mentioned, or if the Doctrines of Christianity be faithfully delivered, the Reproofs of bold and insolent Offenders which that Word affords, the Conviction of those that hold contrary Tenets, or live in Contrary Practices, and instructions in Righteousness, which should never be omitted, seldom follow; whereby the word of God is made to loose its Authority, the People scarce think we be in Earnest, and go away oftentimes comfortless and undified, and many of them who were never thoroughly awakened from their Sins, and have for many Tears been trained up in this loose and careless way of Preaching, love to have it so, and what either one or the other will do in the end thereof, is known only to God.

If these faults in Preaching were thoroughly and heartily amended according to our Homilies and Articles, and that way followed which was made use of in King Edward's and Queen Elizabeth's days,

days, by our Pious and Learned Reformers, it is impossible but this Church must exceedingly Flourish; and as it is the Nature of Truth, sincerely delivered, bear down all before it. All the sober and unprejudiced Dissenters would readily come in, and embrace bet Communion; and as for all others, Time, Patience, fair Treatment, and God's Grace, would assuredly subdue them too. And this good Work we not only wish to see begun, but to prosper every where in the Lord.

3. There are other Vessels of the Christian Sanctuary, viz. Baptism and the Lord's Supper; the one to Initiate, the other to confirm Christians in the Covenant of Grace; which are so excellently expressed in our Church Liturgy, that no Humane Composition ever came nearer the Mind of the Institutor thereof, than they do. And both the Honour of God and the Comfort of Christians is sufficiently provided for; when they are Administred according to the prescribed form; yet even in these, if the Minister is not able to Confute Anabaptists and such as Cavil at the sign of the Cross and the use of God-fathers and God-mothers, and if he leads not his Life Holily and Purely, as a Constant Communicant and Confederate with Jesus Christ, many Censures and Reproaches will in all likelihood be cast upon him, and he himself hinder the Growth of that which he would endeavour to propagate.

4. The last thing necessary to render this Church compleat and perfect, is, that seeing God hath promised to Beautify, or as our last Translation better renders it, to Glorify the House of his Glory among the Gentiles, as he had done formerly among the Jews,

that all his Ministers should come up with acceptance on his Holy Altar, with fear and great Preparation both of heart and Life, that they dye not.

Though the second Temple had none of those five Signs of a Divine presence, which the first had, yet by having Christ in it, in whom dwelled the fullness of the Godhead bodily, it had them all, and the Glory of it was greater than the Glory of the Former, according as Haggai foretold: if Christ was their Glory, he is ours; if he Sanctified them, he Sanctifies us; if he Punished them for unpreparedness, he will punish us; not, it may be, in the same way, but after a much worse, according to the degrees of knowledge we enjoy above them, and all this because the Tabernacle of God is with Men; not Personally indeed, as when he Tabernacled full of Grace and Truth with his Disciples, but vicariously, by his holy Spirit, and he shall dwell with them and be their God.

The Rashness of Nadab and Abihu in taking strange fire, not from the Altar, as they ought to have done; but from some common Hearth, to dress the Flesh of the Peace-Offering, and after that presuming to enter into the Holy Place, which was not Lawful but for the High-Priest alone; so provoked the Lord, even this same Lord Jesus whom we serve, (for he was the Angel of the Covenant then, as well as now) that there went a fire from him and devoured them, and they died before the Lord. It seems they had forgotten what he had said unto Moses, I will be Sanctified in them that come nigh me, and before all the People will I be Glorified.

The DEDICATION. ixxi

rified. This Instance of Punishing was given of God, not only to teach the Priests under the Law, but the Ministers under the Gospel, how they should approach unto God. An Heart Unregenerated by his own holy Spirit, and Common both to God and the World, will not keep off the fire of his indignation from devouring them. He is the same holy God, and requires the same Sanctity and Glorifying, as ever. Who then can come into his Presence either in his Ignorance, or with Affections glued to this present World? How unacceptable shall we be to him, to be furnished only with Human Learning, and to be unfurnished with Divine? How provoking will it be to offer him an unclean Body and an unclean Soul, neither washed with Repentance, nor mortified from noysom Lusts, nor prepared with hard study or fervent Prayer, nor with any other of the Preparations of his Sanctuary? What is this but to offer the strange Fire of Nadab and Abihu, to the same Jealous God? And shall we escape any more than they?

The Washing of Aaron's hands and feet when he Entred into the Sanctuary, the being forbidden Wine, and strong Drink, the sounding of his Bells, and the sweet Odors of his Frank-Incense, what did all this presignifie, but that every Minister of Christ should be Externally clean and inwardly Holy, full of Good fruits, and abhorring even of Common pleasures, if so be they incapacitated us for God's Service, and tended to withdraw our minds from him; that they should be richly instructed with the Treasures of the Word of Life, and not to be unfurnished thereof in his House under the highest Penalty;

xxxii The DEDICATION.

Penalty; That Faith and the Holy Ghost dwelling in them, and the Righteousness of Christ accepted for them, might be a most acceptable sweet Savour, perfuming all that they offer before him there. Who can say that God has not taken sufficient Care by these Symbols and Representations to instruct his Church how he will be Worshipped, and how his Ministers should come before him, except such as despise the Lord, and make a Question whether he is among them or not? It's true, *μὴ διακρίνειται; μὴ κατακρίνεται* Borrowed Speeches make no grounded Arguments, as the Logicians observe; yet these are not borrowed, they are Didactical and Emblematical both, they are full of Truth and Instruction, though under a shadow, the Body whereof is Christ; neither can they be applied to any other End, than what we have applied them, nor need we, with Balaam, any new Revelation of these things, when the Old is sufficient for all the Purposes of Obedience, and Heaven and Earth shall pass away before one Title of the Law shall fail, or not answer those Ends for which it is sent.

This is what I had to lay before your Grace and that Learned Body which Compose your Province; not out of any Pride, or boasting, or stretching my self beyond my Line, but out of a Sincere desire to serve this Primitive and Apostolick Church. And may the God and Father of our Lord Jesus Christ grant, that all that want of Preparation that has hitherto appeared, either in Minister or People, may speedily disappear, and be succeeded by a Spirit of Fear and Love and Faith

Faith unfained; that he that is Holy, may be Holy still; but let not him that is Filthy, be Filthy still; as the Words seem to allow, but contain under them the Terriblest Threatning in the whole Bible. That every Clergy Man would set before his Eyes the Epistles of St. Paul to Timothy, and Titus, as the Rule of his Life and Actions. Quas tres Apostolicas Epistolas, *saieth* St. Augustine, ante oculos habere debet, cui est in Ecclesia Doctoris Persona imposita: *Nay, the holy writer himself Commands it, as St. Aug. Tom. 3. takes notice in all of them.* Nonne in prima ad Timotheum legitur, Annuncia hæc & doce? In secunda, Formam habe verborum sanorum quæ a me audivisti; Tu autem persevera in iis quæ didicisti, & credita sunt tibi, sciens a quo didiceris? Itemq; ad Titum, nonne dicit, Episcopum juxta Doctrinam fidelis verbi perseverantem esse debere? &c. *And that because they so excellently express the Ministerial Duty coop'd up in Shadows under the Law; That those that are growing up for the Ministry may be well Principled, excellently and carefully instructed in the Fear and Love of God, as well as the Politeness of Arts and Sciences. And I perswade my Self that the whole Body of your Clergy joyn with me in Prayers to the Divine Majesty for a Blessing on all your Graces's Labours; That this Church may Flourish under you in great Peace and Godliness, that you may receive, for ruling well, the Double Honour that*

Lib. 4.

Christ.

Doct.

Tom. 3.

XXIV. *The DEDICATION.*

that is promised in this Life, and when the Great Shepherd shall appear, a Beautiful Crown which fadeth not away, in the Kingdom of Glory.

I am your GRACES's

Most Humble Servant,

in the Lord,

THOMAS ALLEN.

*Kettering in Northamp-
tonshire, Aug. 31. 1717.*





AN EXPEDIENT

To make the Church of England the most
Flourishing Church in the World.

1. *Pet. v. 1. The Elders which are among you I exhort, who am also an Elder, and a Witness of the Sufferings of Christ, and also a Partaker of the Glory that shall be revealed.*
2. *Feed the Flock of God which is among you, taking the oversight thereof not by constraint, but willingly, not for filthy Lucre but of a ready Mind.*
3. *Neither as being Lords over Gods heritage, but being Ensamples to the Flock.*
4. *And when the chief Shepherd shall appear he shall receive a Crown of Glory that fadeth not away.*

WHO the Elders were, whom St. Peter so exhorts to diligence in feeding Christ's flock, appears, Partly from the Text itself, Partly from Parallel places of Holy Scripture, Partly from the Writings of the first Ages of Christianity.

THOSE Elders were nothing else than Fathers and Rulers of the Church, for so much the Text it self as-

serts, *The Elders I exhort, who am also an Elder*, or in other words, "As I am appointed an Apostle and a Bishop under Christ Jesus the Apostle and Bishop of our Souls, so I exhort you, and all that succeed me in the Office of Ruling and Teaching, to the Worlds End, to be careful of the Flock of which Christ has made you Overseers, that when the chief Shepherd shall appear, you that are Shepherds and Elders under him, may receive a Crown of Glory that fadeth not away.

FOR the Word Elder in all Ages has been a Word denoting Dignity and Rule, Thus Eleazar the Elder of Abraham's House, was the Ruler of all that he had, and God commanded Moses to gather unto him seventy Men of the Elders of Israel, whom he knew to be
Numb. 11. 16. Elders and Officers over them, and to bring them to the Tabernacle of the Congregation, that they might Stand or Officiate, there with him, neither was it Age only that made an Elder, but some Excellency of Spirit, as
Dan. 5. 12. that that was found in Daniel, some fitness to exercise the Authority they were called to, thus though Jacob ascribes the Excellency of Dignity, and the Excellency of Power to
Gen. 19. 3. Reuben that was his first-Born, yet that was no hindrance in after-Ages, why Levi's Posterity might not be the High-Priests, and Judah's the Kings and Sovereigns over the other Tribes ; Eldership in the first Times, consisting not only

* Πρεσβυτερος ἐστὶν τὸς αἰετὸς γένησιν ἐκδοῦναι οἱ Πατέρες λέγουσιν, Ham. out of Dionysius, Halicar. Lib. 2. *The Ancients used the Word Elders, both for Rulers and Old Men.*

Proinde omnis Senex etiam Presbyter, non omnis Presbyter etiam Senex ; Augustini Quæst. super Genesim, Tomus 4. p. 99. *In Numb. 22. 7. 8. The Elders of Moab and Midian are called Princes, and in the Theodosian Code, Presbyteri & Synagogarum Patres are the same thing.* Ham.

only of a sufficient Competency of Years, but of great Probity and Gravity, of great Endowments and Abilities to Rule and Govern, with other Excellencies of Gifts and Graces fit for the Stations they were called to.

THUS Christ when he would call the World from Heathenism to Christianity, appointed 12 Apostles or Elders, he himself being an Elder, and the first Begotten of God, as also an Apostle sent by him for the same Work. So Clemens Romanus as quoted by Ham; 'Εξαιρουσθι ο Χριστος απο Θεου, Christ was

" sent from God the Father, and the A- Epis prima
" postles from Christ, who Preaching the ad Cor.

" Gospel through Regions and Cities, con-

" stituted and Ordained their First-fruits, meaning the

" Best and Worthiest of those whom they had Converted

" into Bishops and Deacons, δοκουμενους το πνευματι pro-

" ving them by the Spirit, or whither they had the Spirit of

" God in them or no, for the sake of those that should

" afterwards believe ; " Thus Epiphanius from the

Profoundest of Ancient Histories, says, " At the Be-

" ginning of the Apostles Preaching,

" when there was none fit or worthy to Lib. 3. cap. 1.

" be Bishops, the place remain'd void

" without any ; but where need required, and there

" were those that were fit, Bishops were Constituted, but

" while there was no Multitude of Christians, there were

" found none among them to be Constituted Presbyters,

" and they contented themselves with a Bishop alone in

" every place, But without a Deacon 'twas impossible for

" a Bishop to be, and therefore the Apostle took care

" that the Bishop should have his Deacons to Minister un-

" to him ; " Accordingly, no second Order is men-

tioned by St. Paul when he gave Directions to Timo-

thy to Ordain Officers in the Church, he names Bi-

shops and Deacons, and no others ; afterwards when

the Church increased, and the Forces of the Gentiles

submitted to it, Men Eminent for their Zeal and

Piety and other Gifts and Graces, were Chosen out of the whole Number of Believers to be Elders, and Appointed over large Bodies of Christians, being Endowed with no less Authority than Bishops themselves, to take the Oversight of the Church of Christ; Accordingly *Barnabas* and *Paul*, *Acts* 14. 21, when they had Preached the Gospel 22, 23. to *Lystra*, *Iconium* and *Antioch*, and had Confirmed the Souls of the Disciples, Ordained Elders, *ἐπίσκοποι* in each of those Cities, who doubtless had their Deacons to Minister unto them, as much as if they had been Bishops, or endowed with Episcopal Authority, which made *St. Peter* stile himself, *Peter the Elder* and *John*, *John the Elder*: And if we will believe *Theophylact*, *Oecumenius*, and *Chrysostom*, Eldership and Episcopacy were then the same thing.

BUT when it was found necessary not only that every City, but every Parish or Precinct of every City, should have Elders in it, for the Edification of the Saints, and the Work of the Ministry. Then was this Office of Eldership reduced, and made different from, and inferiour to, that of Bishops, in regard of Jurisdiction and Authority, notwithstanding it

Presbyterum autem intelligi Episcopum, Probat Paulus Apostolus, quando Timotheum, quem ordinavit Presbyterum, instruit qualem debeat creare Episcopum; Quid est enim Episcopus nisi Primus Presbyter, hoc est, summus sacerdos? Denique non aliter, quam Con-Presbyteros hic vocat, et confacerdotes suos; Nunquid et ministros Condiaconos suos dicit Episcopus? Non utique, quia multo inferiores sunt, Aug. quæst. ex utroque Test. mixtim p. 780.

In una Civitate non sint duo Episcopi, Conc. Nicen. 10. can. apud Ruff. *If our Saviour had intended to Found his Church in a Parity of Presbyters, he would have shewed that his New Institution of Government was to differ expressly from the Old, whereas his alluding and in a manner adhering to the form of the Jewish Church, was a Sign of following the main Foot-steps of it; Ken. p. 4.*

it retained still the old Name of Elder or Presbyter, to shew that their Profession was Sacred, their Persons Honourable, if they shewed themselves faithful, and their sending forth to so great a Work no less Holy and Divine than that of Bishops themselves, to whom a double Portion of Honour must be given if they Exercised themselves diligently in the Word and Doctrine, *Let the Elders that Rule well*, saith St. Paul, *be* 1 Tim. 5. 17. *counted worthy of double Honour; Especially they who Labour in the World and Doctrine.* In which Words there is a plain Distinction of *Ruling Elders*, who had the Jurisdiction of Bishops in their several Cities, and who sparingly intermeddled with Preaching, because of other important Affairs upon their Hands, And of *Preaching Elders* who meddled not with Governing, but Exercised themselves wholly in the Word and Doctrine, and these Last no less than the Former to be highly honoured for their Work sake. And what Thanks should be given to God that this his own Ordinance continues amongst us to this very Day! That our sending forth by Bishops who Lineally and Rightfully Succeed the Apostles, is as much the sending forth of the Holy Ghost, provided we find our selves inwardly moved by that blessed Spirit to undertake so great a Work, as the Apostles themselves. And what Reason have I to rejoyce, that I am now surrounded with a Body of Elders, sent forth, I hope, and Commissioned by that Blessed Spirit for the best and greatest Work that is to be done under the Sun, Namely, the Conversion of Souls, and at this time to learn my own Duty, while I teach and exhort others!

It is hard to express with what Life and Earnestness this Charge is recommended to us, as if the Apostle had said, "My Brethren, count not the Office that you are called too Light or Trivial, it was a three-

' threefold Charge which Christ gave to me, and in
 ' me to all others, a little before he
Job, 21, 15, 16. ' ascended, *that I should feed his Lambs*
 ' and his Sheep, Even the Souls
 ' which he has redeemed with his own Blood, I my
 ' self am not far from that Kingdom which he has
 ' called me to, but I cannot Die till I have left
 ' with you the same Charge, which he left to me,
 ' and remember who 'tis that exhorts and charges
 ' you, even I that had my Commission and Apostleship
 ' from the hands of Jesus Christ immediately.
 ' I that am one of your Fellow-Elders and Fellow-Labourers,
 ' who for my professed obedience to this
 ' charge given to me, am ready to lay down my Life
 ' for a Testimony to the Truth, and that with all
 ' Joy and Gladness, seeing I am an Eye-witness of
 ' Christ's Sufferings; which have merited Eternal
 ' Redemption for you, and which must be the Foundation
 ' of all your Preaching, if ever you expect to
 ' win Souls; As also to shew that no Labour is in
 ' vain in the Lord, I am, as you may be, a Partaker
 ' of the Glory that shall be revealed, God cannot but
 ' give Life to them that fulfil his Commandments,
 ' which Christ has done for me, so that his Righteousness
 ' is my Righteousness; And because he is a
 ' Son, God hath sent forth the Spirit of his Son into my
 ' heart, whereby I know that he is my Reconciled Father,
 ' and hath given me a joynt-heirship with him of all his
 ' Glory; so that if you are Ambitious of sitting
 ' at his Right-hand, in his Kingdom, if you would
 ' fain be Partakers with Angels and Arch-Angels,
 ' and be Crowned with that Glory which our Lord
 ' himself had with the Father before the World was
 ' up, and be doing, let not your Hands be feeble,
 ' nor your Hearts faint, but feed the Flock of God
 ' which is among you, &c.

IN Pressing of which Exhortation, I shall First
 shew, how and with what we are to feed the Flock
 of Christ.

Secondly

Secondly, I shall deliver the two special Charges in the Text,

Thirdly, I shall shew what Encouragements are proposed to us for doing Faithfully our Duty,

First, Then if it be our business to feed, then it follows, that we are intrusted by God with proper Food to deliver to our People, even with the *Lively Oracles* of his own inspiring, to feed them with, which a rich Mine that requires Digging, a rich Field that requires Husbandry and Tillage, that of it we may, with much Sweat and Labour, produce Food for his Children and Household, like those *Bereans that searched the Scriptures daily*, *ne- ver ceasing to turn over that rich Earth* *Isa. 40. 8.* that they and we may be enriched with the Wisdom of God, and the Knowledge of God, *being Born again not of Corruptible Seed, but of Incorruptible, by the Word of God,* *1 Pet. I. 23.* which is the Name not of the Scriptures only, but of Christ the Inspirer thereof, *who liveth and abideth for ever*, This St. Paul affirms *is 2 Tim. 3. 15.* able to make us wise unto Salvation, and Christ says, *I know that his Commandments is Life Everlasting, whatsoever I speak therefore, even as the Father hath said unto me, so I speak,* *Joh. 12. 12.* Oh! what a rich Treasure have we in this Word! Heaven and Earth doth not yield more necessities for a Temporal Subsistence, than this Word doth

Utamur gradibus quos nobis Divina Providentia fabricare dignata est. *Aug. c. 50. De vera Religione.*

Omissis igitur, & repudiatis nugis Theatricis & Poeticis, Divinarum Scripturarum Consideratione & tractatione pacamus animum atq; potemus, vanæ curiositatis fame ac siti festum & æsuantem, & inanibus Phantasmatibus, tanquam pietis opulis, frustra refici & satiari cupientem; Hoc vere Liberali & ingenuo Ludo salubriter Erudiamur. *Aug. c. 51. de vera Rel.*

doth for the Benefit and Support of our
Pro. 19. 2. Souls, That the Soul should be without know-
ledge it is not good, said Solomon, or as
some Translations render it, there is no Goodness in the
Soul without it, what avails our Knowledge of the
Stars, if we know not him that made the Stars?

What are Riches and Honours and Pos-
1 Job. 1. 3. sessions here, if our fellowship is not with
the Father and his Son Jesus Christ? Vain
things, said the Wise Man, and things of nought are all
those Men in whom there is no Knowledge of God, The
Wise Man in his Wisdom, The Strong Man in his Strength,
The Rich Man in his Riches, what are they?

Jer. 9. 23. If they cannot Glory in the Practical Know-
ledge of God, whose Delight is to Exercise
Loving-kindness and Judgment and Righteousness in the
Earth; Except they know him as he hath revealed
himself in the face of Jesus Christ, and rejoyce in him
and commit their Souls unto him daily in well-doing,
as into the hands of a Merciful and Faith-

Isa. 53. 11. ful Creator, By his Knowledge, said God by
his Prophet, or rather, by the true know-
ledge of him, shall my righteous Servant Justifie many;
in Comparison of which, and that he might

Phil. 3. 8, 9. be found in him, not having his own Righte-
ousness, but the Righteousness of God by
Faith, St. Paul counted all Things but Loss and Dung,
and desired to know nothing but Jesus Christ and him Cru-
*cified, among any of his Converts *.*

With

* Mr. Hookers Words are ; In Christ, God findeth us, if we
 be faithful, for by Faith we are incorporated into Christ ;
 then, though in our selves we be altogether sinful ; yea,
 even the Man who is impious in himself, full of Iniquity, full
 of Sin, yet being found in Christ through Faith, and having
 his Sin remitted through Repentance, him God, beholdeth
 with a Gracious Eye, putteth away his Sin by not imputing
 it,

W I T H what Appetites then should we apply our selves to know him and the Power Phil. 3. 10. of his Resurrection, and the fellowship of his Sufferings, being made Conformable to his Death, that we may out of a ready feeling and sense of these things, teach them powerfully to others, and comfort those that depend upon us, with those Comforts where-with we our selves have been Comforted of God? The Prophet Hosea tells us, Hos. 6. 3. That we shall know, if we follow on to know

it, taketh quite away the punishment due thereunto by Pardoning it, and accepteth him in Christ Jesus as Perfectly righteous, as if he had fulfilled the whole Law; shall I say more perfectly righteous, than if he had himself fulfilled the whole Law? I must take heed what I say, but the Apostle saith, God made him to be Sin for us, who knew no Sin, that we might be made the righteousness of God in him; 2 Cor. 5. 21. Such we are in the sight of God the Father, as is the very Son of God himself. Let it be counted folly, or phrensy, or fury whatsoever, it is our Comfort, and our Wisdom, we care for no Knowledge in the World but this: That Man hath sinned, and God hath suffered; That God hath made himself the Son of Man, and Men are made the Righteousness of God. Discourse of Justification.

Note, This Doctrine was Excellently laid down, and affectionately recommended by Dr. Williams, late Bishop of Chichester, in a Sermon of his before his Clergy at Chichester, from that Text in St. Paul; Therefore being Justified by Faith, we have peace with God through our Lord Jesus Christ; wherein he affirmed that Justification through faith has been always reputed Articulus Stantis & Cadentis Ecclesiae, meaning, that the Church always flourished, where it was truly and savingly laid down for the Comfort of Believers, but languished and dyed where the Clergy did not understand it, or neglected to explain it: The Universal following of whose Godly Instructions, will make this Church Universally Beloved and Admired, and not to need to fear the increase of Sectaries and Schismatics, who for the most part had rather come to us, if so be they may but enjoy it, than go or stay elsewhere, notwithstanding any Pretences to better Edification.

know the Lord, intimating that if we be Slack herein, we shall at Last be utterly ignorant of him. And Christ Charged his Hearers to search the Scriptures,

for in them they thought, as with great Reason they might, to have Eternal Life, and they were they that testified of him.

Even Abraham could Preach this Doctrine to the Rich Man in Hell, *They have Moses and the Prophets, let them hear them,*

making them the Dernier Resort for the Knowledge of God's will, for the avoiding that Place of Torments. And St. John the Baptist said, *No*

Joh. 1. 18. Man hath seen God at any Time: The only Begotten Son which is in the Bosom of the Father, he hath Revealed him.

Now if we have never so little Disaffection to the Word our selves, how shall we cause others to Love it? If it be not to us, *as the Joy*

Jer. 15. 16. and Rejoycing of our Hearts, as it was to *Pf. 119. 72. Jeremiah,* and we set not more Store by it, *than Thousands of Gold and Silver,* as Da-

vid, shall not God search it out? Yea, shall not this Quick discerning Age discover it, when our Tongues and our Hearts do not go together? If

our Heart with *David's* does not stand in *v. 161. awe of God's Word,* and we make not a Conscience of Dispensing it so, as it

may Nourish and Feed those we deal it to, as well out of Fear of God's Judgments, as out of Love for his Mercies, how can we be said to be Pastors, and Elders, and Priests, in so Honourable Company as Jesus Christ our High-Priest, and all his Prophets, Apostles and Disciples, who are all Priests, Elders and Shepherds under him? In *Hosea* God Complains,

Hos. 4. 6. My People are destroyed for want of Knowledge. Because thou hast rejected Knowledge, I will also reject thee, that thou shalt be no Priest to me, seeing thou hast forgotten the Law of thy God. Which

Sentence,

Sentence, if there be any truth in God's Word, will surely take place, as well against Private Ministers, as whole Churches, if they be deficient herein. For all want of Love to God's Statutes, God looks upon as a slighting and forgetting of him; and such slights, as here he says will produce Rejection. Whereas if we would have our Petitions to be nigh unto God day and night, his Word and his Will must be nigh unto us day and night; and as he cannot cease to behold his own Perfections, so we must not cease to admire his Wisdom, and know more and more of his Will, if we would be Priests and Elders fit to stand and Minister before him. This word, wherein the Knowledge of Christ Jesus and his Merits are Communicated to Holy Souls, must be to us, as that Treasure mention'd by our Saviour; *Which is bidden in a certain Field*, even that Field which we are now upon; *Which a Man when he Matb. 13.44. bath found, for very Joy thereof went and sold all that he had and bought it; we must love it as David says, exceedingly, our Psal. 119. Hearts must be Sound in his Statutes, and 167. be inflamed with the Love of his Judg. v. 8. ments at all times; for why? As David v. 20. says, though upon another occasion, God Psal. 78.25. bath sent us Angels food, and given us Meat enough, and shall we not gather it, and pour it out before the Lord in the midst of the Congregation?*

I N short, there is no expressing all the uses that are to be made of this Word, both for the variety of Doctrines it Contains, and for Reproof of Bold and obstinate Offenders, for Conviction of all Heresies and Hereticks, and for Instruction in Righteousness, to all that Love the Lord Jesus in Sincerity. How many *Mary Magdalens* have we, to whom it would be a new Life to hear, *Daughter thy Sins be forgiven thee, fear not, Thy Faith bath made thee whole; declared to them by the Ambassadors of Christ upon the*
 C 2 Earth?

Earth? How many Ignorant, but well meaning Persons have we, to whom it may prove the very saving of their Souls to hear this Word, *As Moses lifted up the Serpent in the Wilderness,* *Joh. 3. 14.* That those Israelites that were bitten by *Piercing Serpents* might look up to it, and Live, *Even so the Son of Man was lifted up,* first to the Cross, and then to Heaven, *That whosoever believeth in him, should not Perish, but have everlasting Life:* And that God so loved the World, not Peter, Paul, David, or Abraham only, but the World, *Even such themselves, on purpose That they might not Perish but have everlasting Life?* How many Carnal and Unregenerate Christians have we in our Congregations, who have need of the Terrors of the Lord to be declared *Eccl. 12. 14.* to them, *That God will call every Work in- Psal. 9. 7.* to Judgment, *That he has already prepared Luk. 13. 3.* his Seat, or Throne for it, *That Except they Repent, they shall all Perish, and if Job. 3. 3.* they be not Born again, they cannot see the Kingdom of God? How many great ones have we under our Charge, who are of great Estates, of great Policy and Humane Wisdom, but *Isa. 5. 12.* regard not the Work of the Lord, nor consider the Operations of his Hands, who are to be Admonished, and by unwearied Application made to know thoroughly the mind of the Holy Ghost concerning them, *That they Psal. 49. 6.* Trust not in their Wealth, nor boast themselves in the Multitude of their Riches, *Seeing not one of them can by any means redeem v. 7.* his Brother, nor give to God a Ransom for v. 8. him: *That the Redemption of their Souls is precious, far more precious than all their Wealth, and that it ceaseth at the Time of Death for Ever, there being no Application of Christ's Benefits to any Soul after that time: That if they go on as they do,*

do, *They shall follow the Generation of their Fathers, but shall never see the Light v. 19.* of Everlasting Life. That Men of High Honours and Preferments in the World, if they have no Cordial Understanding and Apprehension of Christ Jesus, and his Truths, are no better, yea are far worse than the Beasts that Perish? v. 20. How many have we that neither come to our Publick Congregations, nor go any where else, but spend the Lord's-Day in Vanity, and the Rest of their Time in Folly? Yet these, if we are true Elders under Jesus Christ, are not to be neglected, but we must follow them Home to their Doors with the Words of Eternal Life, *Preach- 2 Tim. 4. 2. ing as well in season as out of season*, and be glad, if so be we can with unwearied diligence, carry the Lost Sheep back again to Christ's Fold upon our Shoulders Rejoycing? Again, how many Deaf Adders have we, who seem outwardly very regular, who yet for many Years together, have stopt their Ears from hearing the Voice of the Charmer of Souls, who are yet to be beaten from their Strong holds, by the Sword of the Spirit, and Continual Exhortation out of the Armory of Scripture; especially when they see that we will take no Denial, and where our own Strength fails, follow them up close to the Throne of Grace, from whence, for our Encouragement, these Words are dropt down, *If any Man 1 Job. 5. 16. see his Brother Sin a Sin which is not unto Death, he shall pray, and God shall give him Life for them that Sin not unto Death **.

Lastly,

* Note, There is a sin or sins unto Death, which the Apostle charges us not to pray for, *in as much as God will not bear our Prayers, if we do. Therefore to perform this Duty of Inter-*

Lastly, How many Hereticks and Schismatics have we whose Tenets have little or no Foundation in the Word of God, who may fairly be convinced, and our Flocks preserved, by dint of Truth and Argument, if so be, we will make use of that Store which this Word affords us :

HAVING Expressed what is the Food for our Peoples Souls, I come now to shew how it must be Used.

First, We must begin at the *Right-End*, if we would use the Word aright, and make our Preaching Effectual. What I mean by the *Right-End*, let Tindal express for me, who thus advised Mr. Frith;

Expound

Intercession for Evil Men acceptably, we should always make use of some such Clause or Exception in our Prayers, If He or She hath not exceeded the Bounds of thy Merciful Patience and Forbearance; if they have not outlived the day of their Visitation, but are still Capable of being Reformed, and made Members of Christ's Mystical Body; Grant them Life according to thy Promise, through Christ's Merits. And such a Prayer has been made use of by many, and by myself also, with Admirable Success.

See Tindals Letter to Mr. Frith, under the Name of Jacob. Aet. Mon. p. 987. His Words in the Wicked Mammon; Remember that when God Commandeth us to do a thing, as, If thou wilt Enter into Life, keep the Commandments, He doth it not therefore, because we our selves are able to do what he Commandeth, but that by the Law we might see and know our horrible Damnation and Captivity under Sin, and so repent and come to Christ, and receive Mercy.

Again, in his Book of The Obedience of a Christian Man: As Peter's Sword cutteth off the Ear, so doth the Law, the Law dammeth, the Law Killeth and Manglet the Conscience, there is no Ear so Rightsous that can abide the hearing of the Law, there is no Deed so good, but that the Law Dammeth it: But Christ, that is to say the Gospel, the Promises and Testament that God hath made in Christ, bealeth the Ear and Conscience, which the Law hath hurt.

Thus

Expound the Law truly, and open the Mail of Moses to Condemn all flesh, and probe all Men Sinners, and all Deeds under the Law, before Mercy have taken away the Condemnation thereof, to be Sin and Damnable, and then as a faithful Minister set abroad the Mercy of our Lord Jesus Christ, and let the wounded Consciences drink of the water of Life, and then your Preaching shall be with Power, and not as the Doctrine of the Hypocrites, and the Spirit of God shall work with you, and all Consciences shall bear Record unto you that it is so. This was St. Paul's way of Preaching, who

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Thus Bradford: A Man that is Regenerate may well be called always just, and always Sinful: just in Respect of God's Seed and his Regeneration; Sinful in Respect of Satan's Seed, and his first Birth. Betwixt these two Men there is a Continual Conflict, and War most deadly; The Flesh and Old Man by Reason of his Birth that is perfect, doth often for a time prevail against the new Man, being but a Child in Comparison, that even the Children of God have thought themselves to be nothing Else but Old, and that the Spirit and Seed of God is lost and gone away: whereas notwithstanding the Truth is far otherwise; the Spirit and Seed of God appearing again, and dispelling away the Clouds which cover the Son of God's Seed from shining, as the Clouds in the Air do the Corporal Sun. So that as a Man sometimes cannot tell by any Sense that there is any Sun, the Clouds and Winds so hiding it from our sight; even so our Corrupt Affections do often Shadow the sight of God's seed in God's Children, as tho' they were plain Reprobates: whereof it cometh, that they praying according to their sense; but not according to the Truth, desire of God to give them again his Spirit, as though they had lost it, and he had taken it away; which thing God never doth indeed, though he maketh us to think so for a time, for he always boldeth his Hand under his Children in their Fall, that they lye not still as others do which are not Regenerate. And this is the difference between God's Children and the Wicked Castaways, that the former lye not in their sin continually, as the latter do, but at length return again by Reason of God's seed

which

grounded his own Conversion on the Knowledge of the Tenth Commandment, saying, *I Rom. 7. 7. had not known Lust, except the Law had said, Thou shalt not Covet; who when he came to know that every Sinful Motion and desire in him was Damnable, that a Curse was pronounced to all that did not fulfil the Words of that Law to do them, and all the People obliged to say Amen to it; this made him and so it will every one of us, quickly to cry out, Ob Wretched Man that I am, who Rom. 7. 24. will deliver me from the Body of this Death.* Then after that to deliver the Promises of

which is hid in them as a Spark of Fire in the Ashes; As we see in Peter, David, Mary Magdalen, and others. For these, I mean God's Children, hath God made all things in Jesus Christ, to whom he hath given this Dignity, that they should be his Inheritance, his Spouses.

This our Inheritor Christ Jesus, God with God, Light of Light, Coeternal and Consubstantial with the Father and the Holy Ghost, to the End that he might become our Husband, (because the Husband and the Wife must be one Body and Flesh,) hath taken our Nature upon him, Communicating with it, and by it, in his own Person, to us all his Children, his Divine Majesty, as Peter saith, and so is become Flesh of our Flesh, and Bone of our Bones Substantially, as we are become, Flesh of his Flesh, and Bone of his Bones Spiritually, all that ever we have pertaining to him, yea even our sins; and all that ever he hath, pertaining to us, even his whole Glory; so that if Satan should Summon us to answer for our Debts or Sins, in that the Wife is no Susable Person, but the Husband, we may well bid him enter his Action against our Husband Christ, and he will make him a sufficient Answer.

For this End I mean, that we might be Coupled and Married thus to Christ, and so be certain of Salvation, and at Godly Peace with God in our Consciences; God hath given his Holy Word, which hath two Parts, as now the Children of God do consist of two Men; the one Part of God's Word being Proper to the Old Man, and the other to the New, the Part properly

of Life ; when the Sinner is cast down and Confounded with a Sense of his Sin and Misery : This will be Comfort indeed, this will be Preaching indeed, and as Mr. Tindal says, Every Man's Conscience will bear Record with us, that God's Holy Spirit works with such teaching : To which agrees our Saviour's Words, *Every Mat. 3. 52. Scribe that is Instructed unto the Kingdom of Heaven ;* meaning every true Minister of his, like a good Householder, *bringeth forth out of his Treasure things New and Old,* namely, the Old Law of Moses, to shew Man what he is, to beat down the Proud and

ly pertaining to the Old Man is the Law ; the Part Properly pertaining to the New Man is the Gospel.

The Law is a Doctrine which Commandeth and Forbid-
deth, requiring doing and avoiding : And under it are contained all Precepts, Threatnings, Promises, upon Condition of our doing and avoiding : The Gospel is a Doctrine which always offereth and giveth, requiring Faith on our behalf, not as of Worthiness, or as a Cause, but as a Certificate unto us ; and therefore under it are contained all the free and sweet Promises of God.

In those that be in Tears of Discretion, it requireth Faith, not as a Cause, but as an Instrument, whereby we our selves may be sure of our good Husband Christ, and of his Glory ; and therefore when the Conscience feeleth it self disquieted for fear of God's Judgments against sin ; She may in no wise look upon the Law, but upon the Gospel ; in it not looking for that which it requireth, which is Faith ; because we never believe as we should ; but only on that which it offereth, and which it giveth, that is, on God's Grace and Eternal Mercy, and Peace in Christ ; so shall she be in Peace and Quiet, when she looketh for it altogether out of her self in Christ Jesus : In whose Lap if she lay her Head with St. John, then is she happy, and shall find quietness indeed ; when she feel-
eth her self quiet, then in God's Name let her look on the Law ; and on such things as it requireth, thereby to bridle and keep down the Old Adam ; to Slay that Goliath, from whom she must needs keep the sweet Promises, being the Bed
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and Corrupt Heart of Man, and the New Gospel of Jesus Christ, to shew unto Man all the Blessings that are there Contained, to quicken him and make him alive unto God.

THIS Advice well followed, will make this Church mightily to Flourish, and to be the Envy of all that are round about her. Neither has She been wanting in her Homilies, Articles, and Canons, to recommend these things to all that have the Cure of Souls under her, and without any Reason do we Complain of so many Breaches in her Communion, so long as we do not take away the Cause thereof.

2. WE must not spare to declare the whole Counsel of God, according to St. Paul's Practice, *Acts 20. 27. Who kept back nothing that was profitable to God's Church, but shewed it unto them, and taught them Publickly, and from House to House, Testifying to all Men Repentance towards God, and Faith towards our Lord Jesus Christ, and that most agreeably to God's Charge to Jeremy, Thm Jer. 26. 2. saith the Lord, Stand in the Court of the Lord's House, and speak all the Words which I Command thee to speak unto them : Diminish not a Word :*

wherein her Spouse and She meet and lye together : For as the Wife will keep her Bed only for her Husband, altho' in other things she is contented to have Fellowship with others, as to Sit, Eat, Drink, Go, &c. So our Consciences which are Christ's Wives, must needs keep the Bed that is God's sweet Promises alone, for our selves and our Husband; there to meet together, to Embrace and Laugh together, and to be Joyful together. If Sin, the Law, the Devil, or any thing would creep into that Bed, and lye there; then Complain to thy Husband Christ, and forthwith thou shalt see him play Phineas his Part. Thus, my Dearly Beloved, I have given you in few Words, a Sum of all the Divinity which a Christian Conscience cannot want. Among Bradford's Letters.

Word : And this Charge St. Paul gave to Timothy, *'Till I Come, give Attendance to* 1 Tim. 4. 13, *Reading, to Exhortation, to Doctrine*; Me- 14, 16. *ditate upon these things, give thy self wholly to them, that thy Profiting may appear to all. Take heed unto thy self, and unto thy Doctrine*; Continue in them, for in doing this, thou shalt both Save thy self, and them that hear thee. We must not Measure our Diligence according to our Livings; if the Living be but little, therefore they shall have but little Reading, or Exposition of the Scriptures, little Exhortation, little Doctrine: But the same mind must be in us as was in Christ Jesus, who said, *My Meat is to do the Will of him that sent me, and to Finish his Work*: If Men are short in giving us a Reward answerable to our Labour, God is not a slack Pay-Master, he will give good Measure, pressed down, shaken together, and running over into the Bosom of them that Love him.

God will not have his Decrees, his Laws, his Loving-kindness and his Covenant to be kept Secret; but to be Blazed abroad, and made known to all Creatures, according to the Wise Man, *'tis Wisdom to keep close the Secrets of a King, but Honourable to declare the Works of God*; therefore Blessed are we, if it be our Meat and our Drink, our highest Joy and Pleasure to declare them; to cause Honour to be given to God, by those that are out of the way, and ignorant of him, and to make his Praise, as Thomas a-Kempis says, *resound from the Sanctuary of an holy Soul*. For indeed, God's Testimonies are the Peoples Birth-right, as David says, *Thy Psal. 119. Testimonies have I claimed as my heritage for ever*. We are not to rob them of the least part thereof; what a Charge will it be against us one day, if we by our negligence have caused a Famine within our Cures: *Not a Famine of Amos 8. 11. Bread, nor a Thirst of Water, but of hearing*

the Word of the Lord; When God hath given us out of his own Store such plenty of the Food of Eternal Life? How can we answer it to our Consciences, to rob God of his Praise, which Creatures thoroughly instructed, and seasoned with the Knowledge of Eternal Life, by our means, would otherwise pay to the Author of their Beings? How shall we clear our selves, if that be true of any of us, which the Pro-

phet speaks, *His Watchmen are blind, they Isa. 59, 70. are all Ignorant, they are all Dumb Dogs, they cannot Bark, Sleeping, lying down, loving to Slumber*; when at the same time we should be doing the Work of an Evangelist, and making

2 Tim. 4. 5. *king full proof of our Ministry, in Preaching like Jesus Christ, Good Tidings to the*

Isa. 61. 1, Meek, binding up the broken-hearted, proclaiming Liberty to Satan's Captives; Comforting them that Mourn, that our People,

as the Prophet phrases it, *may have the Garment of Praise for the Spirit of Heaviness, and may be called Trees of Righteousness; the Planting of the Lord, that he may be Glorified.* But if we either hide the Word, or are ignorant, or love our own Ease too much, or are greedy of the World, and turn the bent of our Minds another way; how can we be said to be Christ's Ambassadors, to declare his whole Counsel to the People; when we have so many different Masters to serve, of so many different Humours and Interests?

3. We must have no respect whatsoever in Delivery of the Word, but to the Glory of God: Our Pulpits must not be prostituted to Popular Applause, to State-Divinity, or to the Pleasing of Men, for *if I yet pleased Men, said St. Paul, I should Ezek. 33. not be the Servant of Christ; like Ezekiel, we are set as Watch-men to the House of Israel, to warn them in God's Name, and to cause them to return from their evil way, if we warn them not, or*
which

which is much the same, if we warn them coldly and carelessly, *we shall bring their Blood upon our own Heads.* If any Man speak in the Name of God, let him speak as the Oracle of God, Jesus Christ himself would speak, were he here upon the Earth; who above all things respected his Father's Glory, and had nothing more at Heart, than to deliver his Mind fully and plainly, *and to do such things as were pleasing in his sight.* That Ambassador depreciates his Prince, who delivers his Message Lamely, Insipidly, or not according to the full Purport or Contents of his Commission. Moreover we injure God, in his Honour, which is the dearest thing to him; if we set up an Idol in our Heart, and value that before him. No, with Bishop Andrews: * Let our Preparation to this Work be great and fervent: Let us *wrestle with the*

* Dr. Stoaks of Eaton College, in his *Verus Christianus*, tells us that Bishop Andrews used to give himself on his Preaching Days this Item; seconded with a Devout Prayer out of Fulgentius, lib. 1. ad Mon. Prædicator labore, ut diligenter, ut intelligenter, & obedienter audiatur: & hoc se posse magis Pietate orationum quam orationis Facultate; Non dubitet orando pro se, ac illis, quos est allocuturus, sit prius Orator, quam Doctor, & devote accedens priusquam exerat proferentem Linguam, ad Deum elevet animam sitientem, ut eructet quod inde biberit, & effundat quod impleverit.

Ergo, a vero Domino ac Magistro nostro, postulare non desino, ut ea me, sive per Eloquentia Scripturarum suarum, sive per sermocinationem Fratrum, sive per inspirationis suæ internam suavioremq; Doctrinam docere dignetur, quæ sic proponam, sic asseram, ut in propositionibus & assertionibus meis, *Veritati semper inhæream*, ab ipsissima veritate Postulo, doceri multo plura quæ nescio, a quo accepi pauca quæ scio.

Ipsam rogo, ut præveniente & subsequente misericordia, quæcunque *Salubriter scienda nescio*, *Doceat me*, in his quæ vere novi; *Custodiat me*, in quibus ut homo fallor; *Corrigat me*,

the Angel of God's Presence, and not let him go until he has Blessed us, and given a blessing to all our Hearers : Let no Vice be reprov'd, because we are Angry, but because God is Angry : No Doctrine taught because it pleaseth us to teach it, but because God would have it taught ; and woe be unto us if we do not teach, if we do not reprove, if we do not Exhort with all Long-suffering, and Patience, and give not over like good Shepherds, till we see the Lord's Work to prosper in our Hands.

2. I come now to the two remaining Charges in the Text, the first is, *that we take not the oversight of the Lord's Flock by Constraint, but willingly, not for filthy Lucre, but of a ready Mind.*

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me, in quibus veris titubo ; Confirmet me, & a falsis & noxiis Eripiat me, & ea faciat de ore meo procidere, quæ sunt coram ipsa veritate Principaliter grata ; sic fiant fidelibus cunctis accepta, per Jesum Christum Dominum ac Servatorem nostrum.

These he says he found written with his own Hand in his Hebrew Bible, a little Quarto, sine Punctis.

Age quod agis, Fideliter labora in vinea mea, ego ero merces tua. Scribe, lege, ora, sustine viriliter contraria, digna est his omnibus & majoribus Præliis vita Aeterna. O si vidisses Sanctorum in Cælo coronas perpetuas ! *Eccl. Tho. a-Kempis, lib. 3. cap. 47.*

¶ *If the Clergy are to be thus Painful and Prepared in the Delivery of the Word, with what zeal, care, and diligence ought the Laity to come to hear it ? No less sure than Constantine expressed, when Eusebius Preached before him, whose Words are ; Cum ejus singulari erga Deum pietate adducti, postularem, ut de Servatoris Monumento & Sepultura disputantes nos audire vellet, libentissime sane aures suas Sermonibus nostris præbuit, & in ipsa Basilica magno Auditorum cœtu circumfusus, erectusq; stans, communem cum reliquis audiendi operam exhibuit. Cumq; flagitarem ut Regali in folio, quod ibi Sessionis causa positum erat, se reclinaret, minime cessit nostris precibus, quin potius contento animo, quæ dicebantur secum dijudicabat, & Theologiæ Decretis, Veritatis testimonium debat : sed cum jam multum*

GOD's Work and Man's, look two different ways, and so must have quite different Principles: As the Clay of *Nebuchadnezzar's* Image could never mix with Iron, there being nothing more incompatible than they to make a Mixture; so Earthly Principles can never mingle with the Heavenly Seed of God's Word, and with that Living Principle that is required to dispense it. Of our selves we can do nothing; it must be the Spirit of the Holy Jesus dwelling in us, and leading us into all truth; that must first inspire us to undertake, and then direct us in the Discharge of our Holy Function. And here we cannot enough admire the Wisdom of our Church, who exacts of all whom she Ordains, an Answer to this Question. *Dost thou find thy self inwardly moved by the Holy Ghost to undertake this Work?* As though she would have none to be Pastors of her *Joh. 10. 1.* Children, who do not come in at the right Door; who were not devoted to the Lord *1 Sam. 1. 22.* like Samuel, or Sanctified from their Mo- *Fer. 1. 5.* there's Womb like *Jeremiah*, and *John the Luk. 1. 15.* Bap-

tum temporis fluxisset, & nos longiores essemus, finemq; facere statueremus, hic quidem ille resistit, & ut omnem Sermonem absolveremus hortatus est. Rursus vero ut federet deposcentibus nobis, subtristi & austero vultu respondit, *nefas esse Institutis de Deo Disputationibus Negligentes Aures Prebere.* *Eus. de vita Constantini lib. 4. c. 33.*

Before thou Prayest, *I may as well say,* Before thou hearest, prepare thy Soul, and be not as one that tempteth God, *Ecc. ch. 18. 23.*

If every Person would Read over the Prayers of the Church of England, and apply those General Expressions that are in them, to his own particular Occasions, before he comes to offer them up before God, and consider well the full purport of the Psalms, the Lessons, the Epistle, and Gospel, before he hears them Authoritatively delivered by the Minister, it is incredible what Benefit a Man may reap by our Church Service.

Baptist ; or whose Lips, like *Isaiab's*, were *Isa. 6. 6.* not touched with a Spiritual Coal from God's Altar. to purge away their Sins, and to fill them full of Love and Zeal to God.

THE best Church in the World ought to have Pastors and Elders suitable to her, to teach her Doctrines, administer her Sacraments, &c. Else she is nothing but a piece of Inconsistence ; Even such Men who are *the Salt of the Earth* indeed, whom God himself has seasoned ; who are Burning and Shining Lights of God's own inlightning and inspiring, Diligent and Faithful Labourers ; whom a Zeal for God's Glory makes all Earthly Considerations vanish and disappear ; and *who, with St. I Cor. 2. 12.* Paul, *have not received the Spirit of the World, but the Spirit which is of God, that they might know the things which are freely given them of God.*

AND because this is such a Mark, which no Minister of Christ Jesus can be without, viz. *The Testimony of the Holy Ghost Witnessing to his Conscience that he is no Intruder into the Ministry : No Thief, or Robber, or Climber up some other way ; nor one of those who run before they are called, but a Lawful Pastor, having both the inward seal of God's Spirit, and the outward seal of Authority : I shall observe, that the Gifts of the Holy Ghost are of two sorts, Common and Sanctified. * The Common, such as Bezeleel and King Saul were endowed with ; they Sanctified such*
as

* *Dr. Willet's Hexapla on Rom. c. 8. v. 35. Controv. 20. Who shall separate us ? &c. viz. Whether a Reprobate may have the true Grace of God and true Righteousness.*

Pererius, as he denyeth Constancy and Continuance in Grace to the Elect ; so he affirmeth that some which are ordained unto everlasting Condemnation, may for a while be
right

as *John* the Baptist and *King David*; the one even Reprobates may have, and be notwithstanding Reprobates still; the other none but the chosen Children of God can enjoy. Now that Soul which receives his Common Gifts, like those he strove with before the Flood, not having any Disposition to entertain his Celestial Inspirations, lets them fall away like Water that runneth apace, as Rain upon the House-Tiles; which goes off as fast as it is poured on. Whereas in those Hearts where he is entertained as a Friend, where Humility and Meekness Concur, and all Fruits of Holy Living answerable to his Inspirations abound; which shew that he is a welcome Guest; there he pours forth his *Sanctifying Graces*, there he Comforts, and Inlightens, and delights to dwell for Ever.

THIS

right good Men, and Dei Gratia Præditi; which he would prove by the fall of the Angels, the Example of Saul, Judas, Solomon, &c.

E contra, We must distinguish of Grace; there are Common Graces and Gifts of the Spirit, which may be conferred on the Reprobates, as the Apostle sheweth, Heb. 6. 4, 5. That they may be inlightened, be partakers of the Holy Ghost; and taste of the good Word of God, and yet fall away; that is, they may have these things in some measure; but there is the Lively Sanctifying Grace of God's Spirit, whereby we are truly enlightened, which is not given to any, but unto the Elect, which Grace was promised unto St. Paul, 2 Cor. 12. 9. my Grace is sufficient for thee. So then we answer,

1. The Angels which fell received in their Creation an excellent Portion and Measure of Grace, but not the like Powerful and Effectual Grace which the Elect Angels had.

2. King Saul and Judas had many goodly Gifts, and Graces of the First or Common sort; but true Justice, Piety, or Grace, they never had.

3. As concerning Solomon, he is much deceived in holding him to be damned: Seeing Hierom upon 43. Ezek. says, it was the Opinion of the Hebrews that he wrote his Book of Ecclesiastes as a Testimony of his Repentance, &c. Pag. 400.

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THIS Holy Wind or Breath of the Almighty, bloweth where it listeth, as Christ told *Nicodemus*, like the Common Wind, *we hear the sound thereof, but cannot tell whence it cometh or whither it goeth*; even so is every one that is *Born of the Spirit*, all his Motions are Arbitrary and Voluntary, not in all Hearts alike, any more than the Wind is in all Places alike; whereas his Common Gifts all Men have, witness the Old World before the Flood, with whom he strove; which striving was in order to Sanctify them, if so be they would be Sanctified, and made fit to embrace his Heavenly Inspirations.

AND this, if it be well observed, will rid the Church of an evil Practice, most Fatal and Destructive to it. Many Persons think if they have Money, Friends, and Profane or Humane Learning enough, that they are therefore fit and qualified to be Ministers of Christ, and to enjoy Places of Trust and Preferment in his Church. But had not *Simon Magus* Money? had not he Friends? had not he as much Learning as any of them all? Yet St. *Peter* told him, *He had neither Part nor Lot in the Ministry, because his Heart was not right in the sight of God*. It could not be denied, but that he had the Common Gifts, sufficient to have qualified him, or any other Person for a Right or Privilege of Dispensing or Administering of those holy things, as Dr. *Hammond* Paraphrases upon the place, if they alone would have done; but he had not the Sanctifying Graces of God's Holy Spirit; which are absolutely necessary for the Work he would have undertaken, as appeared by his *Covetousness*, and his *Heart's not being right in the sight of God*; therefore St. *Peter* rejected him as unfit. Neither is Symony, properly speaking, buying places with Money, provided he be a good Man that buys, a Man whom Conscience, the Fear, and Love of God, and a fervent

vent desire to do Good, engages or induces to undertake the Work: But that is Symony, when Men not being inwardly moved by God's Spirit, nor Sanctified by his Graces, tell a Lye to be admitted into the Ministry, who come not of a ready Mind to do good, but only for filthy Lucre sake, or for other Ends and with other views than what are agreeable to the will of God, and tend to bring Men to the saving Knowledge of the Truth: Those *Sanctifying Graces* chiefly, with such a Measure of common Gifts, as the Laws of the Land shall think necessary, I take to be the *true Door of the Sheepfold*, mentioned by our Saviour, *John 10.* abstractedly from himself the giver of all Grace and Benediction; and that none but he that entresth in by it, is the true Shepherd of the Sheep under Christ Jesus. Neither has our Church been wanting in her Care to guard it, and to keep out of it all Hirelings, and such as come for filthy Lucre, and not of a ready Mind, to feed her Sheep, by asking them the aforesaid Question, and Charging them not to lye, either to them, or to the Holy Ghost, to be admitted.

WHEN God appointed 70 Elders to be assistant unto Moses, he took of the Spirit that was upon him, and gave unto them, And Num. 11. 25. when Christ Commissioned his Apostles, he breathed on them and said, Receive ye *Joh. 20. 22.* the Holy Ghost, that Holy Mouth being the Fountain of all Grace and Power from on High; which whosoever is ignorant of, is so far from being qualified to be a Minister unto him, that he cannot be an ordinary Believer: For whosoever has not the Spirit of Christ in him, saith St. Rom. 8. 9. Paul, he is none of his. This is that which 2 Cor. 3. 6. makes us able Ministers of the New Testament, and willing to Consecrate our service to the Lord; This makes our Hearts like *Jehoshaphat's*, to be lifted up in the ways of the 2 Cor. 17. 6.

Lord; and like that Band of Men, mentioned 1 Sam. 10. 26. Whose Hearts God had touched, to dispense freely as we have received freely, to teach the fear of the Lord, and the Knowledge of his ways to all, without being ashamed of our High and Honourable Profession, and to avouch the Lord to be our God; whose Pleasure and Business we can readily prefer before any Considerations whatsoever.

*If all Men who are Pastors in this Church, had this inward Seal of God's Holy Spirit, we should not hear so many Cry out, the Burden of the Lord, as though God's Service were the greatest Drudgery, instead of Pleasure; we should not have so many live Lazily in Princes Courts, without a Lawful call so to do, or else making Pillows for great Men's Elbows; that they may lull themselves asleep thereon, and awake in Everlasting Flames. * We should not see so many indulging their Pleasures, in Hunting, Gaming, Company-Keeping, and other Riotous Practices, instead of laying out their Talents for the Advantage of God's Church, and Providing to give up a Comfortable Account of their Stewardship: Nay, some are come to^d that pass, that instead of Feeding, they will smite their Fellow-servants, and Eat, and Drink, and be Drunken. What will the Lord of those*

** Mr. Hieron says, The Word of God well handled will find Men out, and creep into the bosoms of the bearers, though it be not carried with any special Level. It is a miserable thing then, that we should be so possessed with a Cowardly Spirit, as not to dare to reprove apparent Sins; or if we do, to shew our selves bold only with the vulgar, and to be afraid of those who are like to strike again. Why should we fear the High Looks of any? When God has Promised, that albeit they Fight against us, they shall not prevail; I will be with thee to deliver thee, saith the Lord. Hier. Works.*

those Servants say unto them? How will he deal with them? Will he not appoint *Mat. 24.* them, (and we have his own Word for it,) 49, 51. a Portion with Unbelievers, where shall be weeping and gnashing of Teeth? Again, others we have, who though they do not come with Constraint to the service of God; yet they come for filthy Lucre, which is as bad, to feed themselves instead of God's Children, and to *1 Sam. 2. 29.* make themselves fat with the chiefest of all the offerings of Israel his People: Not considering the Judgment that befell Eli and his Sons, for this very Sin. These are they that honour their Sons and Relatives, as God there Complains, but care not for his Honour; that will scorn to accept of a small Living, but will gladly embrace a great one; as though the Souls in one, were not Redeemed with the same precious Blood, as those in the other. These are they that are afraid of Poverty for Christ's sake; what would they be of Persecution? That will not trust Christ upon his Word, though he was Poor and Meek, and had not where *Mat. 10. 37.* to lay his Head, and assures them, he that Loveth Father or Mother more than me, is not worthy of me. These are those greedy Dogs, which *Isaiah* speaks of, that can never have enough; Shepherds that cannot understand, who all look *Isa. 56. 11.* to their own way, every one for his Gain, from his Quarter. Whereas if they would be like God, and quit themselves of all Suspicion of bowing down to Mammon, instead of the true God, let them prefer themselves highly into God's Favour by being helpful and serviceable, though in the meanest Offices, to all his Children, of what State or Circumstances soever: For he that would *Mat. 20.* be great, nay, the chief of all, must take 26, 27. this Course to arrive at it, in being under all, and Servant of all; even as the Lord *ver. 28.*

and

and Master himself, Christ Jesus, came not to be Ministered unto, but to Minister, and to give his Life a Ransom for many. Let them Exercise with *Jerem. 9.* him *Loving-kindness and Judgment and 23, 24.* *Righteousness in the Earth.* *Loving-kindness* to their Poor Neighbours, but especially to their Brethren who Labour in the Word, and have but small Allowances to maintain them. The greater Livings voluntarily Contributing to the Lesser, that there may be some tolerable Proportion in the Body : *Judgment* in pleading the Cause of the Poor Destitute, making up differences, seeing as far as lies in them, that the Poor and Needy have right : *Righteousness*, in doing to all as they would have others do to them. This if they would do, then would they prove themselves no Hirelings, but true Shepherds, of the same Holy Spirit with Jesus Christ, then would the Sheep hear their voice, and their Churches would be full ; then would most of the Evils we Complain of vanish, and no Emulation would be amongst us, but only who should be the best and worthiest of all.

A Second Charge is, That we behave not our selves as Lords over God's Heritage ; but as Examples to the Flock. If Riches increase, David charges *Pf. 62. 10.* us not to set our Hearts upon them ; If Honours, we ought the more to fear, like *Job*, who protested he would fear all his Works ; nay, so much as his very Sorrows and Humiliations, dreading least they should not be so Good as *Job. 9. 28,* they ought to be, instead of being proud *31, 32,* or unseemly under them. Much less ought we to take upon us to awe, prescribe to, or Lord it over any part of God's Heritage ; for that were assuming Authority over that which is none of our own ; for all Souls *Ezek. 18. 4.* are mine, says God. Feed my Sheep, says *Job. 21. 15* Christ ; not thine own, but mine : And what

what have we to do to thrust our selves into God's Chair, and to honour our selves instead of God whose Servants, not equals, we are? This Humour, *which of them should be the Greatest*, began very Early to show it self among Christ's Disciples. But he wisely Corrected it, saying, * *Te know that the Princes of the Gentiles exercise Dominion over them, and they that are Great exercise Authority upon them; but it shall not be so among you; but whosoever will be great among you, let him be your Minister, and whosoever will be chief among you, let him be your Servant.* The Disciples thought they might exercise Authority over one another in his Kingdom, as much as in Earthly States and Kingdoms, but his gracious Reprehension, back'd and enforced with

* Dr. Willet's Haxapla on Lev. on that place ch. 19. v. 17. Thou shalt in any wise rebuke thy Neighbour, and not suffer Sin upon him, admirably lays down the Doctrine of Christian Admonition, most agreeably to our Saviour's Practice in the place refered to.

1. *A Man that is offended with his Brother, must not inwardly conceive hatred against him, as Absalom did against his Brother Ammon, but he is bound to Admonish him in all Love: Hereunto agrees that of our Blessed Saviour, If thy Brother Sin against thee, rebuke him: If he repent, forgive him.*

2. *This Reprehension must be done secretly and plainly, not publickly at the first. The Hebrews allow no publick Reprehension to make one ashamed, unless in Matters concerning God. But they say a Man must rebuke his Neighbour secretly, the First, Second, and Third Time, and so continually; And they add further out of Maimonides, that he who maketh his neighbour publickly ashamed, shall have no inheritance in the World to come. But our Saviour giveth us a most perfect Rule how to proceed in Rebuking our Brother; at the third time we may make it publick, and tell it to the Church; So that this Precept is against Three sorts of Offenders, those that hate, those that openly expose, those that flatter their Neighbour.*

Note,

with his own Example, quickly convinced them that advancing themselves in Love was their true Advancement, and Meekness and Serviceableness their Highest Preferment. Accordingly St. Paul

2 Tim. 2. 3. Charges Timothy to endure hardness as a good Soldier of Jesus Christ. And that be-
 cb. 4. 1. 2. fore God, and the Lord Jesus Christ, who shall judge the Quick and Dead at his Appearing and Kingdom, to Preach the Word, to be instant in Season and out of Season, to convince, rebuke, exhort with all Long-suffering and Doctrine. That being Timothy's highest Honour which was also the

1 Cor. 1. 17. Apostle's, If so be he undertook the Work willingly, in assured Expectation of that Crown of Righteousness which he was going to put on. There could not be a more moving Address to the Nature of Man, than that expression of Christ to his Disciples; If I then your Lord and Master have washed your Feet, ye ought also to wash one anothers Feet. For

Note, The meaning of not suffering Sin upon him, is, that he that suffereth his Neighbour to Sin, when by his Reprehension he might be amended; shall bear his Sin for him.

It is not without great cause that the Scripture of God doth so many times call all Men here in this World by this Word, Earth. O Earth, Earth, Earth, saith Jeremy, hear the Word of the Lord. This our Right Name, Calling, and Title, Earth, Earth, Earth, pronounced by the Prophet, sheweth what we be indeed, by whatsoever other Stile, Title, or Dignity Men do call us; thus he plainly nameth us, who knew best both what we be, and what of Right we ought to be called. Churches Homily on Misery of Man, p. 9. And if so, who then art thou, that takest that Honour upon thee, which Christ himself refused to accept of?

Note, In the above-named Jer. 23. 14. God calls this an Horrible thing, and all such Prophets as commit Adultery and walk in Lyes, and that do what lyeth in them to Strengthen the Hands of Sinners, be protests are as bad to him as Sodom, and the Inhabitants of Gomorrah.

for I have given you an example that ye should do as I have done unto you. If we look for Honour in any other way than that wherein Christ sought for it, we shall meet with nothing but disgrace instead of it. And if the Elders in Heaven cast down their Crowns at the Feet of Jesus, as unworthy of any Honour before one so Gloriously dignified at the Right-hand of the Father; surely the Elders upon Earth who are as much his Subjects and Servants, ought not to take upon them the State of being Minister'd to, but to Minister, though it be in the meanest Services, and to shew themselves examples to the Flock.

THIS Latter part of the Charge, if performed, will compleat their Characters indeed; This is the Life of all Preaching, when our Godly Conversation eccho's back all the Doctrines and Exhortations we deliver. And here it is not enough not to be Scandalous, but that we be Exemplary; not that we have no Evil, but that we be full of Good, and make our Light shine bright before Men.

WITH what Face can we reprove others for those very Sins which we are guilty of our selves? How can we teach them that which we do not design to practice? How can we Exhort, when each Exhortation recoils back upon us with a Thou Hypocrite, first cast out the beam out of thine own Eye, and then shalt thou see clearly to cast out the Mote out of thy Brother's Eye? Of Necessity we must be Examples to the Flock, otherwise we throw down while we endeavour to build up, we make God's Adversaries to Rejoyce, and Strengthen the hands of the wicked to cause him not to return from his Evil way, we let in grievous Wolves upon the Flock, and rob our selves of that Authority which otherwise

we might have to resist them; we *Prophane the Name of God*, who has called
Exod. 40. 12. us to be near unto himself, whose *Spiritual*
28. 36, 38. *Unction* is upon us, and who ought therefore
 to be nothing else but *Holiness unto him*. If one Man
 Sin against another, said Eli to his Sons,
1 Sam. 2. 25. the Judge shall judge him; but if a Man
 Sin against the Lord directly, and im-
 mediately, as Priests do, to the Prophaning of his
 Holy Name, who shall intreat for him? If Christ will
 not, Man cannot: For the *Iniquity of the*
Num. 18. 1. *Holy place must be born by the Priest.*

Besides, our Preaching though never so
 Sound and Orthodox will be looked upon as no other
 than Prating; for Men will not believe us, when
 they perceive we do not Believe our selves:
 And of what Size, what Magnitude must that Sin be,
 which causes even the Word of God to be despised,
 the Blood of the Everlasting Covenant to be tram-
 pled upon, and which makes Men to abhor our Con-
 gregations, and the Offerings of the Lord!

THE Sins of only two Profligate Priests caused
 the Removal of the Ark of God from *Shilo*, and made
 it a Desolation; how much more may we ex-
 pect that sad Calamity, who have to do with the same
 jealous God; and have amongst us more instances,
 it is to be feared, of the same Sin that made such ha-
 vock, and brought such Sorrows upon former Gene-
 rations!

THAT which will mend all, and make the Ark
 of God to stay with us, and prevent this Flourishing
 Church from becoming a very *Shilo*, is that Advice of
 St. Paul to Timothy, faithfully put in Practice by us all.

BE thou an Example of the Believers in Word,
1 Tim. 4. 12. in Conversation, in Charity, in Spirit, in
 Faith, in Purity. That which we render
 Example, is in the Original a Form or Pattern,
τύπος γίνε τῶν πιστῶν be thou a Form or Pattern of Be-
 lievers,

lievers, that they may take Copy by thee, in Word. &c.

1. TO make one an Example in Word, there is required sound Speech that cannot be Condemn'd; Words seasoned with Salt, that may administer Grace unto the Hearers. Shewing in our Doctrine all manner of Uncorruptedness, Gravity, and Sincerity, and that in opposition to all Lightness, or Vanity, and Evil speaking, which is most unbeseeming the Mouth of a Minister of Christ. Of which St. Paul himself, whose Mouth the Holy Ghost made use of to give this Command, was so remarkable an Instance, that he was emboldened to make this Honourable Exhortation to the Philippians; *Those things which ye have both Learned, and received, and heard, and seen in Phil. 4. 9. me, do, and the God of Peace shall be with you.*

2. TO make one an Example or Pattern in Conversation, there is required a strict Living by Rule in all godliness, sobriety, and peace, being full of Hospitality and good Works, doing Justice to all, loving Mercy, especially making much of them *Mic. 6. 8. that fear the Lord, and walking humbly Psal. 15. 4. with God*; and that in opposition to all Licentiousness, Uncleaness, and Unrighteousness of Life, whereby we bring a Blot and Scandal upon our Profession. And for this also St. Paul appeals both to God, and to the Consciences of his Converts, *Ye are Witnesses, and God also, 1 Thes. I. 11. how Holily, and Justly, and Unblameably we behaved our selves among you that believe.*

3. TO make one an Example in Charity, are required Bowels of Mercies, such as Fathers have to their Children; Tendernefs, Humbleness of Mind, Meekness, and Long-suffering, carrying our selves with that Sympathy and Loving Affection towards them, that they may be convinced we love them. And that in opposition to all Moroseness of Temper,

Self-endedness, and indolency, or rather hardness of heart, caring not what becomes of our People, so that it may be well with us : To which Temper now reigning among us, may be Attributed all that want of Success we meet with among our People. * *Nothing being able to Stir or Move them, but Love only :* And here also we have St. Paul a great instance of this Vertue, as his next Words 1 Thes. I. 12. are, *You know how we exhorted, and Comforted and Charged every one of you, as a Father doth his Children, so dearly he loved them, that ye should walk worthy of God, who hath called you to his Kingdom and Glory.*

4. To be an *Example or Pattern in Spirit*, so far as we are able now that the Miraculous Gifts of the Holy Ghost are ceased, there is required great Zeal for God and his Truths, an honest diligence to know the true mind of the Holy Ghost, by often reading the Scriptures, and *comparing Spiritual things with Spiritual*, not being afraid to Publish them, and Demonstrate them with great Power and Evidence to the Ears and Hearts of our People, and that in Opposition to all Ignorance, and that dry and negligent way of Preaching now used, and all fear of telling

* Archimedes, ut est apud Plutarch, Hieroni scripsit, datis viribus datum pondus moveri posse, fretusq; demonstrationis robore, illud sæpe jactavit, si terram haberet alteram, ubi pedem figeret, ad eam nostram hanc se transmovere posse, inquiens, *ὁς ἴποι' αὖ σῶ, ἡ κινήσῃ τῇ γῆν.* Keck, Prolegom. ad System. Math. p. 20. Archimedes, *it is certain, never had that Earth to stand on, and so never put his Project in Execution ; but if he had tryed those new Worlds called Souls, and had stood upon the Basis of Love with one Foot, as he proposed to himself; he might easily with the other, nay, with his little Finger, have moved any one of those Worlds, which way he had pleased.* For Love is of God, and he that dwelleth in Love, dwelleth in God, and God in him ; who communicates some part of his own Power to loving Souls.

* Note,

ling the Truth, least it should offend some of our hearers : and of this likewise we have many famous instances in St. Paul, who said, *None of these things, meaning Afflictions, move me, neither count I my Life dear unto my self, so that I might Finish my Course with Joy, and the Ministry of the Lord Jesus Christ, to testifie the Gospel of the Grace of God.* Again he says, *Watch therefore, and remember that v. 31. for the space of three years, I ceased not to warn every one, night and day with Tears :* and again he says, *his Preaching was not with enticing Words of Man's Wisdom, but in Demonstration of the Spirit and of Power.* I Cor. 2. 4.

5. WE must be Examples or Patterns in Faith, and though we cannot have such Convictions and Demonstrations of its certainty, as St. Paul had, who heard the Lord Jesus speaking to him from Heaven ; or John the Baptist, who was a witness of the Descent of the Holy Ghost upon him, and heard the Father's Voice from Heaven, saying, *Thou art my Beloved Son, in whom I am well pleased,* where- Mat. 3. 17. by he acknowledged him for his Equal, and sealed him for the great Work of our Salvation ; yet we ought not to believe the less Strongly upon that Account, seeing they delivered no other than plain matter of Fact, *Who were Eye Witnesses of his Majesty ;* but to Heb. 11. 27. Speak and Act with the same Life and Vigour as though we saw him that is invisible, 2 Tim. 1. 12. and could say with St. Paul, *I know whom I have believed. To me to live is Christ.* The Phil. 1. 21. Life

* Note, Those Jews which did not believe in Christ, John 5. 18. made a right Inference, that he made himself equal to God, when he asserted God to be his Father.

Life that I now live, I live by the faith of
Gal. 2. 20. *the Son of God, who dyed and gave himself*
for me. I therefore so run not as uncertainly,
1 Cor. 9. 26. *so fight I not as one that beateth the Air. I*
have fought a good fight, I have kept the
2 Tim. 4. *Faith; henceforth there is laid up for me a*
7, 8. *Crown of Righteousness. This is properly*
Faith, when our Hearts dwell upon invisi-
ble Objects; when really and truly we have our fellow-
ship with the Father and his Son Jesus
1 Job. 1. 3. *Christ. When we Love him, and believe*
in him, and rejoyce in him with Joy unspeak-
1 Pet. 1. 8. *able and full of Glory, as much as though*
we saw him with our Bodily Eyes. Such
Faith we must be patterns of, and express it before all
our People; that they may see it, and Copy after us,
if we would be accounted true Elders, and Feeders
of Christ's Flock, or ever expect to do any good a-
mongst them.

6. AND *Lastly, we must be Patterns in Purity,*
by the cleansing our selves from all filthiness
2 Cor. 7. 1. *of Flesh and Spirit, perfecting Holiness in*
Math. 5. 48. *the fear of God; by striving to be perfect,*
even as our Father which is in Heaven is
Phil. 3. 13, *perfect; and forgetting that which is behind,*
14. *by pressing forward to that which is before,*
to the Mark of the Prize of the High Calling
in Christ Jesus. The obstacles of which Purity are,
1. *A Corrupt Love of the World, which is*
1 Job. 2. 15. *Idolizing the Creature, and despising the*
Heb. 3. 12. *Creator. 2. An Evil heart of Unbelief,*
in departing from the Living God. 3. Ma-
lice in depraving the Character, and speaking evil of
the Persons of any of our Brethren. 4. Neglect of
Reading, Prayer, and Meditation, and letting those
Affairs which do not belong to us, take up our
Job. 12. 43. *whole time. 5. Loving the Praise of Men*
more than the Praise of God. If any purg
him-

himself from these, he shall be a Vessel un-^{2 Tim. 2. 21.}
 to Honour, Sanctified and meet for the Ma-
 ster's use, and prepared unto every good Work. But if a
 Man will not hear, nor purge himself from these;
 but will still love the World, still fol-
 low Vanity, and not lay it to Heart to give
 Glory to my Name, saith the Lord of Hosts,
 I will even send a Curse upon you, and I will curse your
 Blessings; yea, I have cursed them already, because ye do
 not lay it to Heart. Behold I will corrupt
 your seed, and spread dung upon your Faces, ver. 3.
 even the dung of your solemn Feasts; and one
 shall take, or, as the Word ought in this place to be
 rendred, cart you away with it. Thus God resolves
 to Act against all those that break the Covenant of their
 Priesthood in this World: But what will he do with
 them in the World to come, when the Redemption
 of Souls ceaseth for ever? And when he
 shall say, Their Blood will I require at Ezek. 33. 8.
 your Hands. What Misery? What Grief?
 What Confusion will there be, when God Psal. 50. 21.
 will take upon him to reprove them? When God
 will set their Sins in Order before their Faces? Even all
 that they have ever committed against him, their O-
 missions and Commissions, with all Cir-
 cumstances of each? When God shall be- ver. 22.
 gin to tear them in pieces with Sorrow, and
 Anguish inexpressible, and there be none to save
 them, none to deliver them, when, * as St. Bernard says,
 all their filthiness will be ripped open, the Leaves that
 covered it being all blown away. When the secret Worm
 of Conscience being made immortal shall gnaw and tear
 with all its Virulence and Malignity, but never Consume
 the Soul: Where there will be no place for Dissimulation,
 and no hope of Consolation.

O H,

* Bernardi Decla. apud Clerum p. 1014.

OH let us have Grace to serve God acceptably with Reverence and Godly fear, for our God is a *Heb. 12. 28. Consuming Fire. Let us look diligently lest any man fail of the Grace of God, lest any ver. 29. 15. Root of Bitterness springing up trouble us, and therewith many be defiled.* Let us spare for no Pains, neglect no opportunity to convert Souls. Let us be Patterns indeed of those Virtues we exhort others to, as *Levi* of Old, for whose enjoying the Priesthood rather than the other Tribes, God gives these Reasons, *My Covenant Mal. 2. 5. was with him of Life and Peace; and I gave them to him for the fear wherewith he feared ver. 6. me, and was afraid before my name. The Law of Truth was in his Mouth, and iniquity was not found in his Lips: he walked with me in Peace and Equity, and did turn many away from iniquity.* Oh, let us with *Levi*, have that Covenant of Peace and Life in Christ Jesus always before us, let us fear God and be afraid before his Name: Let the Law of Truth be in our Mouth, and let not Iniquity be found in our Lips, let us walk in Peace and Equity, and turn many away from Iniquity. Let Love be without Dissimulation amongst us, and let no Man despise his Brother, because he is not so Learned, or Rich, or Wise as himself; but rather let him instruct him, and Pray for him, and Honour him. Let us Consult often together; all Parties, Animosities and Prejudices being laid aside, and strive all that lies in us, by a joynt Concurrence of Counsel, Expence, and Endeavour, to bring Credit and Benefit to this Primitive and Apostolical Church. God *Job. 4. 35. be thanked, The Fields are already white unto the Harvest,* and there seems to be a good Disposition in Men to embrace the saving Truths of the Gospel, if they may but have them. Let us therefore *Preach Christ Jesus and him Crucified* more, and Polemical and State Divinity less, and we

we shall find, that the Church of *England* is still to be made the most Flourishing Church in the Universe. The Dissenters would lose all that Ground which they have gotten, for 'tis we that have given them, in a great Measure, those advantages which they have; and let us be as industrious and at as great unity among our selves, now that our Maintenance is, by the Favour of Good Laws, made certain, as those are who have nothing to depend on, but the Good will of their Hearers. And since our People by the Sweat of their Brows feed us, let us by the Sweat of our Brows feed them, and make a Loving and Ample requital, for all that we receive of them. This if we do, and count it with *Samuel*, the most heinous of Crimes, to cease to intercede for our People, saying, *God forbid that I should* 1 Sam. 12. *Sin against the Lord in ceasing to Pray for* 23.

you, but I will teach you the Good and the right way, then shall we answer the End of the Holy Ghost, in writing and Communicating this Word unto us; then God will give us ample blessings here, and after a short space of enduring, *When the chief Shepherd shall appear, we shall receive at his hands a Crown of Glory that fadeth not away.*

2. AND this brings me to my last Head, briefly to shew, what Encouragements are proposed to us for doing faithfully our Duty.

WE may well pronounce that Man Blessed, whose Crown of Glory is increasing every day against the time he puts it on: *St. Peter* in the Text was such an one, and all faithful Labourers in Christ's Vineyard are such, they *compared* Matt. 6. 19. *are every day laying up Treasure in* with *Dan.* God's Hands. All that they present Holy and Beloved, and as a Chaste Virgin 2 Cor. 11. 2. *unto Christ*, though with great Labour and endeavour, all these are as new Jewels and Rich Pearls to make their Crown more Glorious: and oh how many,

many of these are our Parishes Strewed with al, in every House, in every Corner there are some, and who would spare his pains to enrich himself so Gloriously by it?

THE Souls of Men Converted and brought over to God, are a Subject of Eternal Joy; for Luk. 15. 10. Christ says, *Likewise I say unto you, there is Joy in the presence of the Angels of God over one Sinner that Repenteth.* Not that this is the Angels Joy, and not Christ's, as Bishop Taylor observes; for it is Christ's Joy immediately, and theirs only by Reflection from him; for then the Price of his Blood is not only tendered but accepted; then the Lost Sheep is brought back, then the fruits of all his Travels are brought home, as it were into his own Bosom. At this so Blessed a Sight, all the Holy Angels rejoyce, at this, all the Glorified Spirits Triumph as Friends Communicating with their best Friend and chief Shepherd Christ Jesus. And shall not we rejoyce, whom God has made Instruments of so much good to his Children? Verily we shall; our Joy will be *Unspeakable and full of Glory*, and so will theirs who are Converted by us, be unspeakably great, who singling us out, as it were, from among that innumerable Host, shall make some such Acknowledgment to the Lord Jesus. *This is that Faithful and Wise*

Mat. 24. 45. *Servant whom thou madest Ruler over thy Household, to give them Meat in due Season; I am Witness of his Faithfulness, I have tasted of his Love, his Care, and his Diligence; when I was utterly ignorant, and passed on in the broad way to Destruction, with thy Grace he stopped me in my Career, instructed and fed me with the Words of Eternal Life, and would not let me go until he had brought me into thy Kingdom. And now let Love be rewarded with Love, with Honour, and Glory, for ever in thy Presence.* To which we have ver. 47. Christ's Answer: *Verily I will make him Ruler over all my Goods.*

THIS is a Divine Promise from the mouth of Christ, to Encourage all Ministers to proceed Vigorously

Vigorously in Converting Souls, and *Psal. 50. 5.*
gathering together all his Saints, who are a-
bout to make a Covenant with him by the Sacrifice of his
most precious Body and Blood; he does not promise
them so little as to be Rulers over one Kingdom, or
all the Kingdoms of the Earth, or to be owners and
disposers of all the Wealth of ten Thousand such
Worlds as these; but of all his goods, viz. Of all that
he hath in Heaven, and in Earth, and in
all Parts and Corners of his Dominion, to 1 Cor. 6. 3.
Judge Angels, to rule over Nations, Prin- Rev. 2. 26.
cialities, and Powers, to Execute that
Vengeance which is written, and long ago Psal. 149.
determined to be poured forth upon Devils 8, 9.
and Disobedient Spirits. To bind their Kings
with Chains, and their Princes with Fetters of Iron, to
have the Command, and to enjoy all the
Wealth, Honours, and Glories, which Rev. 21. 7.
the Heaven of Heavens contain: Nay,
they shall all be as much ours, as the Riches of Egypt
were Joseph's after that Pharaoh had said
unto him, I am Pharaoh, without thee shall no Gen. 41. 40.
Man lift up his Hand or Foot over all the
Land of Egypt. Thou shalt be over my House, and ac-
cording to thy Word shall all my People be governed; on-
ly in the Throne will I be greater than thou. Even so
shall the Power of those that turn many to Righte-
ousness, be as Large and Extensive as Christ's, except
in his Throne and Godhead. And if this be too great
to be believed, here is his Word for it,
I will make him Ruler over all my Goods; I Psal. 110. 1.
the Son of Man who sit at God's Right Hand,
till I make my Foes my Footstool, I, without Job. 1. 3.
whom was not any thing made that was made, 3. 35.
I whom the Father hath loved, and given all
Power into his Hands: Even I have said it, and will
surely perform and make good my Word, and if you
distrust my Word, here is my Oath. Verily I say unto
you,

you, that is, upon my Truth and Faithfulness I will perform it, *that by two immutable things, his Word, and his Oath, wherein it is impossible for God to Lye, ye may have a Strong Consolation who have fled for refuge to lay hold on the hope set before you.* Heb. 6. 18.

My Reverend Brethren, let us well bethink our selves what we do, whose we are, and how we intend to demean our selves? What if we loose some of the World's delights in pursuing closely the Work of our Ministry, shall we not under Christ, preside over all the Delights and Comforts and Pleasures in the Heaven of Heavens for it, after a little space? What if some of our Livings are but small, shall we not ve-
ry

Note, Whereas I have put the afore-mentioned Promise of Christ, Matth. 24. 47. in the first Person; whereas it stands in St. Matth. in the third, this is neither unusual in Scripture nor against the Analogy of Faith: not unusual, because the whole Scripture, especially the Prophets are full of such changes. St. Augustine upon those Words of the Psalm; Veruntamen in diluvio aquarum multarum non appropinquabunt ad eum, takes notice of one, especially: Ad eum; ad quem? ad Deum: solet enim personam mutare, quomodo est, Domini est salus, & super populum tuum, benedictio tua: Non dixit, Domini est salus, & super populum eius benedictio eius; aut, Domine, tua est salus, & super populum tuum benedictio tua; sed cum inciperet, Domini est salus, non ad illum, sed de illo dicens; ibi conversus est ad illum, & ait, & super populum tuum benedictio tua; sic & hic, cum audis primo ad te, deinde ad Deum, ne putes alium esse. Again, upon those Words of the 45. Psalm. Vere diffusa est gratia in labiis ejus, propterea benedixit te Deus in eternum, he says, Mutationes Personarum repentinæ, & omnino ex improvise, inveniuntur in sanctis Scripturarum libris, & si quis advertat, plenæ sunt paginæ divinæ: e. g. Domine libera animam meam a labiis iniquis & a lingua dolosa; & statim, Quid detur tibi? Aut quid adjiciatur tibi adversus linguam subdolum? Alia illic persona erat, alia hic; ibi petentis, hic subvenientis; sagitte potentes acute, cum carbonibus vastatoris; alia persona est, quid detur tibi? Alia, hoc detur tibi, & in consequentibus fit alia, heu me quia incolatus meus longinquus factus est. In paucis versibus tam crebra mutatio personarum intellectum admonet

ry shortly have the Command over infinite Riches and Wealth in his Kingdom? What if Men despise us for taking so much Pains, washing the Disciples Feet, submitting to all Acts of Love and Kindness for the Elect's sake? Will not the Almighty Father Honour us; will not the Lamb of God, who is God of Gods and Lord of Lords, honour us? Will not Angels and Arch-Angels respect us? Will not the Spirits of Just Men made Perfect with the General Assembly and Church of the First-Born, do us all the honour that they are able? And does not the Psalmist say, *such Honour have all* Ps. 149. 9. *his Saints?* Not one, or two, or ten, or twenty, but *all that turn many to Righteousness.* Was not this that which Moses had respect unto Heb. 11. 26. *when he esteemed the Reproach of Christ greater Riches than the Treasures of Egypt?* And does not St. Peter in the Text call up our minds to the View and Consideration of it by his own example; how does he write to them *that have* 2 Pet. 1. 1. *obtained like precious Faith?* How does he assure them that he *had not followed cunningly devised Fables, when he and his Fellow-Apostles made known unto them the Power and Coming* ver. 16. *of the Lord Jesus Christ; but were Eye-witnesses of his Majesty?* With what Humble Reverence does

admonet, non exprimit locum: ubi mutatur, non dicitur, Hoc dixit homo, hoc dixit Deus, sed ex ipsis verbis fit nobis intelligere, quid ad hominem pertineat, quid ad Deum. *Neither is it against the Analogy of Faith, provided an exact proportion of truth be held in one person as in another; as in this case there is. For if Jesus Christ be King over his Church, and Lord of all that Household of Faith, which he intrusts to his Ministers and Stewards for a time for their Edification and growth in Grace, and he be the very Person spoken of, and no other in this Parable, as appears by his known Title, the Son of Man, at ver. 44. The Truths of God can receive no Damage; though the Persons be changed, and I will make him Ruler, be put instead of He, seeing the Promise of God carries the same force and weight with it, in one, as in the other.*

does he stile himself a partaker of the Glory that shall be Revealed ; and how does he exhort us to feed and to take care of Christ's Flock, that when the chief Shepherd shall appear, we may receive a Crown of Glory that fadeth not away ? *

THESE are all Realities, and ye see your Calling.
 1 Cor. I. 26. Woe be to them that fulfil it not ; the Judge standeth before the Door, if any of
 Jam. 5. 9. you have acted otherwise than your high and honourable profession requires of you, immediately make amends for it by Contrition and Humiliation : Be afflicted and mourn and
 Jam. 4. 9. weep ; let your Laughter be turned to mourning, and your Joy to Heaviness ; humble your selves in the Sight of God, and walk more warily before him, as good Stewards of the Mysteries of God, and he will lift you up, and grant
 ver. 10. to you, and all such as overcome, to sit
 Rev. 3. 21. with him in his Throne, even as he also overcame and is set down with his Father in his Throne. Which God grant unto us all, through Jesus Christ, to whom be Glory for ever and ever, Amen.

* Quanta erit illa felicitas, ubi nullum erit malum, nullum latebit bonumque vacabitur Dei laudibus, qui erit omnia in omnibus, admoneor ubi lego vel audio ; Beati qui habitant in domo tua Domine, in secula seculorum laudabant te. Vera Pax ibi est, ubi nihil adversi, nec a seipso, nec ab alio quisquam patietur ; verus honor, qui nulli negabitur digno, nulli deferetur indigno, primum virtutis ipse erit, qui virtutem dedit, & qui seipsam, quo melius & majus nihil possit esse, promisit. Quid est enim aliud quod per prophetam dixit, ero illorum Deus, Et ipsi erunt mihi plebs, nisi, Ego ero unde satientur, ego ero quæcunq; ab omnibus honeste desiderantur, & vita, & salus, & victus, & copia, & gloria, & honor, & pax, & bona omnia in omnibus. Ipse finis erit desideriorum nostrorum, qui sine fine videbitur, sine fastidio amabitur, sine fatigue laudabitur ; hoc munus, hic affectus, hic actus profecto erit omnibus, sicut ipsa vita æterna, communis. Aug. de civ. Dei. lib. 22. cap. ult.

THE
SUPPLEMENT:
OR

Three P R A Y E R S,

Taken out of the W O R K S of
the Learned and Humble Mr. HIERON,
a Worthy Member of *King's-College*,
in *Cambridge*, about the Year 1600.

Perge igitur ἀγωνίζεσαι ἐν προσευχαῖς
πάντοτε προσευχάσαι, καὶ μὴ ἐκταχεῖν.
ἐν πνεύματι καὶ ἀληθείᾳ.

Col. 4. 12.
Luk. 18. 1.
Joh. 4. 23.

E. MSS. *Andrews Epi. Wintoni*

The Pastors Suit for himself and People.

HOly, Oh Lord, and Honourable is that Service, to which it hath been thy gracious pleasure to depute me. The matter I am chiefly be to busied in, is thine own Counsel; they be thy Oracles, and the Seals of Righteousness, the Dispensation whereof thou hast Committed to me. Thou hast made me an Overseer of a part of that Flock, which thou didst purchase with thine own most precious Blood; thou hast called me to be a Messenger, and an Interpreter, to declare unto Men thy Righteousness, to watch for their Souls, among them to declare thy secrets, and to pray them even in Christ's stead, to be Reconciled unto thee. What Man among all the Sons of *Adam*, is worthy of this Honour? And who is sufficient for these things? whenas, Oh most Merciful Father, I think upon the weight of that Charge which thou hast put upon me, and consider again mine own Weakness and insufficiency, who am a Man of polluted Lips, and even as a Child unable to speak the secret of thy Gospel as becometh me; methinks I may well cry out with the Prophet, *Woe is me, I am even undone*; how shall I stand upright under such a Burden? But when I look back into my own Conscience, and find there a Comfortable Witness, that I have not thrust in my self for a Pastor, and remember also what is Registered in thy Word, how thou makest thy Power perfect through weakness, and choolest the feeble things of the World for weighty Purposes, it is a kind of enlivening to my Spirits, and refreshing to my Discouraged and Drooping thoughts, I am thereby emboldened to press nearer to thy Throne of Grace.

O H Thou who both callest whom thou pleassest, and makest those able whom thou callest; be Merciful unto me (even with the Strength and Intention of my desires I most Humbly pray thee) make my
Heart

Heart a very Treasury of Saving Knowledge, fill it with Soundness of Judgment and a large Measure of Spiritual understanding, that my whole drift may be to fulfil that Ministry which I have received. Let my Lips preserve Knowledge, that many may be fed thereby, and give me a door of utterance, that I may open my Mouth boldly, as I ought to speak, and both shew thy People their Sins, and be able to Minister a Word in due season to him that is weary.

IN my Preaching vouchsafe me both *Diligence and Humility*. *Diligence*; that I may still be Instant, never fainting in my Mind for the small success of my Labours, or for those Storms which Satan raiseth up against the Faithful in Dispensing of thy truth: and *Humility*, that I may not seek mine own Glory and Applause with Men, but the bringing in sheaves into thy Garner, and the gathering of Saints into thy Fold. And for this cause teach me to take heed of the Affectation of Words, and of seeking to abound with the enticing Speech of Man's Wisdom, choosing rather by the plain Evidence of the Spirit to approve my self to Men's Consciences in thy sight, than by a vain blast of Words to gain an Opinion of Eloquence and Learning before Men.

AND for the better furtherance of this great Work, make me careful to know the State of my Flock, and to hearken after their Courses, to observe their Carriage and Opinions, and to find their especial Sins, that so my Speeches may be as Words in Season, even like Apples of Gold in Pictures of Silver.

MAKE me Wise in Judging, Skilful in separating the precious from the vile; bold, but yet Pitiful and Compassionate; in Reproving Resolute, especially in those things which are fit to be urged; and far from yielding in the smallest things which may Strengthen them in Evil, and be a Stop in their speedy Reformation.

LET it be even my whole business to seek that which is lost, and to Study how to bring those out of the snares of the Devil which are taken by him at his Will.

MAKE my Face strong, and my Forehead as the *Adamant* against their Faces which shall either scorn or withstand thy Truth; let me make ready my back for the Smiters, and not hide my Face from shame and Spitting; no nor to Account even of Life it self, so that I may Finish my Course with Joy; and the Ministry which I have received of the Lord Jesus, to testify the Gospel of thy Grace.

FRAME me to Diligence and painfulness in my private Employments, in Reading, in Study, in Meditation and Prayer, that I may be a Workman not needing to be ashamed, and that Men may see how I go on, and profit in my Calling.

LET my Life be a Pattern of Holiness to my Flock; let there be no Fighting betwixt my Behaviour and my Doctrine, but that my very Course and Carriage, and Ordinary Speeches may savour of Grace, that so I may give no offence, either to those that depend upon me, or to those who desire to have some occasion and matter of Reproach.

MAKE me Circumspect in my Family, overseeing the ways of my Household, knowing how many Eyes are upon me and mine; and how soon by Satan's teaching Men will make the worst of every little Trespas. And because, Oh Lord, the Businesses of this World are a great withdrawment, and the Pretence of caring for Posterity, doth kill the zeal of many, and lead them into many Foolish and Noyesome Lusts; Therefore, I beseech thee, suppress within me all Earthly-mindedness; keep me from entangling my self with the Affairs of this World; let it be enough for me that I have a Nail in thy Holy Place, and a Room among the Servitours of thy Church.

As for those which belong unto me, let me neither be without Care; for that were worse than infidelity,
nor

nor yet so taken up, that I should forget my chiefest business; but let me assure my self, that thou wilt be my God, and the God of my Seed, and wilt not leave them destitute of Earthly Blessings, for whom thou hast provided an Eternal Inheritance. With this hope make me to go on with Chearfulness; doing that whereto thou hast called me, and leaving thee to provide and care for the rest. Thou Oh Lord knowest the desires of my Soul, thou best understandest what things are fittest for me, in respect of that great Calling to which thou hast ordained me, and what I most stand in need of: Supply me I beseech thee out of thy Fulness, and Crown my Labours in the Ministry with the Conversion of such Souls as are Ordained unto Life; and that for thy Son's sake, who is the chief Shepherd, to whom let my Soul and Spirit give Honour, Glory, and Praise, now and for ever. *Amen.* *

The Prayer of the Flock for their Faithful Shepherd.

O H how Gracious hast thou been unto us, most Bountiful God, in giving us a Pastor after thine own Heart, able and willing to Feed us with Knowledge and with Understanding, and to Reveal to us

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Faith-

* *Though there is not a more excellent Prayer extant upon this subject than this, as comprehending all the Duties, and expressing all the just and unfained desires of a Clergy-Man, relating both to himself and his People unto God; Yet bear the humble and modest opinion of the Composer of it.*

Reader, Let me signify to thee by the way, that I did not Pen this Prayer out of an Opinion that any of my Brethren needed a Direction, or wanted skill to do their own message to the Lord; but for an Exercise or Meditation for my self, whereof notwithstanding my Fellow-Labourers may make this use, to be remembered hereby of the weight of their calling, and of the many Graces appertaining thereunto. The Lord make us all both Faithful and Profitable.

Faithfully thy whole Counsel ; one who hath skill to resolve us in our doubts, to comfort us in our Perplexities, to recal our wandrings, to instruct our Ignorance, and to go before us as a guide in the way that leadeth unto Peace ? Surely thou hast not so dealt with every place, neither is there any desert in us for which thou shouldest afford us such a Favour. If thou hadst still left us in our Natural Darknes, and hadst suffered us to be perpetually plunged into that Region of the Shadow of Death, in which we fate of our selves, it had been but justice in thee, it was even free to thee, to have finally forsaken us.

OH Lord make us thankful, and quicken us up, that we may even fill our Months with the Praises of thy name, who hast caused the Light of thy Gospel thus to rise among us, and to shine unto us for our Comfort. Oh make us careful to walk, while we have Light, that we may be the Children of Light, and to beware how we receive thy Grace in vain, or neglect so great Salvation.

LET us ever Remember, that to whom much is given, of them there will be much required, and that our Sin will be the greater, and our Condemnation the more heavy, if we make not a right use of this thy Mercy. And Concerning him whom thou hast made a Watchman over our Souls ; we beseech thee to enlarge his Heart, to increase his gifts, and to endue him yet with a fuller Measure of thy Graces. Give him the Spirit and Zeal of *Paul*, that he may with all Boldness of Speech deal unto us thy Gospel, and Publish even the secret thereof for the Edifying of our Souls. Make him mighty in the Scriptures, like *Apollos*, that by the Power thereof he may both convince our Consciences, and stop the Mouths of all Gainfayers.

VOUCHSAFE him the Word of Wisdom and Knowledge, that he may rightly Judge of our Estate, and understand what things are most Expedient, and fitting for us, and so may speak to our Consciences
find

find us out in our especial Sins, and guide us in those Holy Courses from which we have chiefly gone astray. Let his Words be like Goads pricking our Hearts, that we may not be hardened through the Deceitfulness of Sin : let them be as fastened Nails, not soon forgotten, but fixed in our inward parts, that we may be directed in the way which thou dost choose. Make him Stable and Constant in the best Courses, that he may not be as a Reed shaken with the Wind, but as a firm Foundation, that by his Perseverance in Good, our Hearts may the better be Established. And we beseech thee Oh Christ, who holdest the Stars, (the Angels of thy Churches) in thy right Hand, that thou wouldest be pleased to protect him from unreasonable and evil Men, and from the wrongs and Injuries of all the Enemies of thy Truth.

DOUBTLESS *Elymas* will not cease to pervert the strait ways of the Lord, and *Alexander* will withstand his Preaching sore, and Men of corrupt minds will resist the Truth with all their Power. Therefore make thou the Weapons of his Warfare mighty to the casting down the strong holds of Sin, and bless his Labours to the Calling and Converting those which are Ordained unto Life.

BEND our Hearts to yield Obedience to thy Word spoken by his Mouth, that we may receive it; not as the Word of Man, but as it is indeed, thy word. And make it also Effectual in us, that we may not only be Professors and Hearers of thy Will, but Doers and Practicers and continual performers of the same. And teach us to Reverence him, we beseech thee, and to have him in Singular Love for his Works sake; * *Ministring to him chearfully with* Gal. 6. 6.

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* Note, the Word of the Holy Ghost, whence this Passage is taken, is ἐν πᾶσι ἀγαθοῖς of all his Goods, agreeable to the First-Fruits of all that God blessed the Israelites with, under the Law, which were given to the Levites, besides their accustomed tithes; to which Practice God has promised a particular Blessing, Pro. 3. 9.

our Goods, knowing that it is a small thing for him to reap our Carnal things, who soweth unto us the Good seed of the Word of Life.

IN all our Prayers, make us mindful of him without ceasing, that his Studies may be directed, and his Labours blessed to the Glory of thy name, and the Salvation both of him and of us which hear him. All which we crave of thee with all Earnestness and Humility, for thy Dear Son's sake, who hath Ordained Pastors and Teachers for the Gathering of his Saints together, who is the Supream and Sovereign Bishop of our Souls, to whom be Praise without Ceasing now and for evermore. *Amen.*

The Student's Prayer designed for Holy Orders.

OH Thou the Father of Lights, from whom cometh down every good and perfect Gift; It is by thy Holy Providence that I am here placed in the Schools of the Prophets, to be trained up in the Knowledge of Good Letters, and it is thy goodness only, which must give a Blessing to my Labours, otherwise all my Studies and Undertakings will be in vain

TO thee therefore do I make my Prayer, to thee Oh Lord do I lift up my Soul, thou givest sharpness of wit, knowledge and discretion are thy bestowings, thou art the inlightner of the Mind, thou makest to apprehend those things which the Shallowness of Nature of it self is unable to conceive. I beseech thee therefore for his sake who is thy Wisdom, whom thou didst possess in the beginning of thy way, before thy Works of old, that thou wouldest vouchsafe to furnish me with such a Competency of Gifts, as thou in the Depth of thy Wisdom knowest to be convenient for me.

ORDER my desires, direct my Choice, season and Sanctify my Heart, that I may Covet the best Gifts, and that my Studies may not be led and carried with a vain Affectation of Knowledge, and Curious inquiry into hidden

hidden sciences for Ostentation sake, to purchase Admiration and Credit, Acuteness and Learning before Men; but that I may aim at the Publick Good, and how I may bring Glory to thy Name, and comfort to my self by promoting the Common Benefit of all.

AND because Authors are infinite, and much reading is a weariness to the Flesh, and will sooner cause Distraction and bred an Endless variety of unprofitable questions, than soundness of knowledge and truth: For this Cause I beseech thee, so to direct me, that I may wisely discern whom to follow, and whom to avoid, and may Constantly apply my self to that course by which I may best attain to my desired End. Preserve thou me also from the Poyson of unsound Opinions, and the sour leaven of all Erroneous Fancies; and for that end teach me not to lean to mine own Wisdom, or to trust to any sufficiency of mine own, for the Discerning of things that differ, but grant that I may give up my self to be guided by thy Spirit, which is the alone Teacher of that which we must choose. And seeing, Oh Lord, thy Holy Word, which thou thy self hast inspired, is the Treasury of all true Knowledge, *where only that Wisdom is to be found, whose Fruit is better than Gold, and the revenues thereof than choice Silver*; make me a diligent and busie searcher of that sacred Book, that it may be familiar unto me, and dwell plenteously in mine inward Parts, and that so I may feel the sweetness of it in my Soul.

THE Times also, Oh most Gracious Father, being so full of peril, and so abounding with many dangerous Allurements unto evil, partly by wicked Company, and partly by vain delights; I am an earnest Petitioner to thy Goodness, to make me wary and Circumspect for preventing of these creeping and bewitching mischiefs.

GIVE me Wisdom to make choice of the Society of those, by whose sobriety, and gravity, and good Example I may be bettered, and to have an Eye to those

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who are upright in their way, striving to tread in their steps, and to be a follower of their Courses.

C A U S E me to be always even afraid of my self in the use of delights, knowing how hard a thing it is not to exceed, and how soon a Man's Affections shall be ensnared ; let my care therefore be to find means rather for Redeeming, than for Passing away my Precious time. My thoughts being still busied upon the long Work and Journey I have to go through, before I can come unto due Perfection.

I N other things also, Oh Good God, guide me by thy Holy Hand, that I may keep my self within the Bounds of Christianity ; being modest in Apparel, Moderate in Diet, Chast, and Temperate in Speech, sober in Fashion and my ordinary Deportment, respective to my Superiours, Amiable to my Equals, without Pride and Insolency towards those that are below me ; Courteous, and Affable, and yet without Vanity and Popularity towards all ; among all, let me be steady in my Courses, both of Scholastical Exercise, for the Polishing of the Mind, and of Divine and Spiritual Employments, for the Adorning and Garnishing of the Soul ; that as I grow in Years and Standing, I may also thrive in Knowledge and in Grace, and that in Jesus Christ, in whom alone I expect the fulfilling of my Requests. May he Breathe upon me by his Spirit ; and make my Soul forward and willing to depend upon thee, and to return unto thee all due Praise and Glory, World without End. So be it.

F I N I S.